

\*\*\*\*\*  
 AUTO\*\* 5-DIGIT 46204  
 01695 1999/9  
 INDIANA STATE  
 NEWS SECTION  
 140 N. SENATE  
 INDIANAPOLIS IN 46204-2207

# The Indiana Jewish Post & Opinion

Volume 70, Number 15 January 11, 2003 • 13 Tevet 5764 One Dollar  
 www.jewishpostopinion.com

## Soldiers, settlers may soon clash

JERUSALEM—Jewish soldiers will take on Jewish settlers who are resisting evacuation from unauthorized outposts if Israel's Supreme Court sides with a government order for the moves.

Prime Minister Sharon on Sunday ordered two more West Bank outposts dismantled as required under the "road map" peace plan the United States favors.

The plan calls for Israel to dismantle scores of such outposts.

If the court sides with the government, 3,500 soldiers and police officers will carry out the evacuations, according to news accounts quoting security officials. Settlers have said they will fiercely resist efforts to abolish their settlements. Past removals have required soldiers to drag settler families and their supporters from outposts, but settlers have never used their arsenals to fire on troops.

Sharon has ordered the evacuation of two new outposts, Havat Maon and Tal Binyamin. Havat Maon has been dismantled at least twice in the past and rebuilt. The outposts often consist of only a trailer and an Israeli flag, but they have angered Palestinians, who see them as efforts to claim lands the Palestinians view as part of a future Palestinian state.

Sharon has a record of strongly supporting the settler movement but now faces U.S. pressure to fulfill his commitment to the "road map" and removal of the unauthorized outposts.

Israel says it has removed or prevented the establishment of more than 40 outposts since the "road map" was signed in June. Peace Now, an Israeli group opposed to the settlements, says Israel has removed fewer than 10 of the more than 100 outposts.

Justice Minister Yosef Lapid has warned the Cabinet that the upcoming discussion by the International Court of Justice at The Hague on the construction of the separation fence between Israel and the West Bank could result in international economic boycotts against Israel like those South Africa faced during its apartheid era. He said the Cabinet should consider moving the route of the barrier to include less of the disputed area.

Israel has said the barrier is needed for security and was designed to keep as many Jewish settlements as possible on the Israeli side of the barrier and as many Palestinian towns as possible on the other side.

Critics accuse the government of making life unbearable for thousands of Palestinians whom the barrier separates from their fields, families, and basic services.



**HOLY SITE AMID BELLIGERENCE**—The Tomb of the Patriarchs in Hebron, shown here, is said to be the second holiest site in Judaism. Sacred also to Muslims, it is in an area plagued by violence between Jews and Palestinians.



**MEDICINE COUNTS; POLITICS DOESN'T**—This Arab mother is helping her child assemble a puzzle while he awaits weekly chemotherapy at Hadassah Hospital in Israel

## Something for Everyone

### JCC's Resolution Solution will help you achieve fitness goals

By SHOSHANA HARPER

On Saturday, Jan. 24, from 7-10 p.m., the JCC will be open after hours to offer a variety of options to help you keep your new year's health and fitness resolutions. Sample classes of 20 minutes each will be offered in Pilates, water aerobics, spinning, and a variety of aerobics classes.

There will also be activities for children ages 8-12. A dietician, personal trainer, and healthy snacks will be available. Pre-registration is required by Jan. 19. The cost is \$5M/\$10NM for adults and \$3M/\$5NM for children. 251-9467.

#### Meditation, Kaballah

Beginning in January, Riki Rose, Kaballah scholar and administrator at Congregation Shaarey Tefilla, will teach those interested the beauty and mystical wisdom of the Kaballah. She will be teaching twice monthly at Bob and Irene Zalkin's home.

Classes are free and beginners are welcome. The sessions begin at 7:30 p.m. on Jan. 8 and

Jan. 22. Contact Kathryn Soskin at kmsoskin@aol.com.

#### Singles dinner

The Arthur M. Glick Jewish Community Center, Congregation Beth-El Zedeck, Congregation Shaarey Tefilla, and the Indianapolis Hebrew Congregation are co-sponsoring a Friday Night Singles Service and Dairy Shabbat Dinner on Friday, Jan. 9, at 6 p.m.

The event is for singles from the ages of 22-40. The cost for the dinner is \$12, payable to Indianapolis Hebrew Congregation. Call 255-6647, ext. 219 for reservations, or mail your reservation to Indianapolis Hebrew Congregation, 6501 N. Meridian St., Indpls, IN 46260, att. Barbara.

#### TGIS dinner

IHC's monthly TGIS (Thank God It's Shabbat) dinner will take place Friday, Jan. 9, at 7 p.m., following services. The fare will include cranberry chicken, rice pilaf, California blend vegetables, tossed salad, and warm winter cake.

The cost is \$12 adults, \$6 children under 10. Pre-payment

is required: 255-6647, ext. 219.

#### Movie

The Indianapolis Hebrew Congregation Sisterhood will host a screening of "Nowhere in Africa," winner of the 2002 Academy Award for Best Foreign Language Film, on Saturday, Jan. 10, at 7 p.m.

The film depicts the true story of a Jewish family who flees the Nazi regime in 1938 for a remote farm in Kenya. Following the movie, congregant and Sisterhood member Ruth Rifkin will share her family's Holocaust and Africa experiences which parallel those of the movie.

The cost of \$5 includes refreshments. Reservations are encouraged: 255-6657.

#### Tot Havdalah

Calling all families! "A Taste of Shabbat" pajama Havdalah is a special program for families with young children which will take place at IHC on Saturday, Jan. 10, from 5:30-7 p.m.

Come in pj's and slippers (adults too), and join Rabbi Jon Adland for Havdalah. Crafts, stories, and a cooking activity

are all part of the evening's program.

The cost is \$3 per person plus a food item to pitch in. RSVP to Marcia Goldstein, 255-6647, ext. 319.

#### Bernstein at JCC

"Walk with Me" is the title of a new children's CD by Indy's own Mark Bernstein. The event will take place in the JCC's Larkin Auditorium on Sunday, Jan. 11, from 4-5 p.m.

You can learn more about Mark Bernstein and hear music from "Walk with Me" on his Web site, [www.markbernstein.com](http://www.markbernstein.com).

Tickets cost \$10 per family in advance or \$15 per family at the door. For more information call 251-9467, ext. 283 for Aaron Atlas, or ext. 295 for Seth Wahlberg.

#### Social issues series

Indianapolis Hebrew Congregation's "Social Issues" series will continue on Jan. 11 and 18 with "Reform Judaism Looks at Homosexuality and Gay Rights."

The topic will be introduced by Rabbi Jon Adland. The second session will include a panel of community guests.

Coffee and bagels will be served at 9 a.m.; the program starts at 9:30 a.m. and is free.

Questions and comments from attendees are encouraged.

For more information phone Linda Leary at 871-0026.

#### Jewish symbolism

An art exhibit by Phillip Ratner, "Jems from Zefat-Jewish Esoteric Mystic Symbolism," will be on display at the JCC from Jan. 15-Feb. 13. Mr. Ratner is a multi-media artist whose work contains kabbalistic symbolism. For more information, call 251-9467, ext. 240.

#### Shabbat Services North

On Friday, Jan. 16., IHC's Rabbi Marci Bloch will lead Kabbalat Shabbat services at 6:30 p.m., followed by an optional dairy potluck supper, at Claridge Farms Clubhouse, 126th and Clay Center Rd. in Carmel. These services will provide an intimate spiritual experience.

To RSVP for the potluck dinner and get directions, please contact Lori Anderson at 846-4391 or [hoosiertoo@aol.com](mailto:hoosiertoo@aol.com). Let her know how many will be attending the dinner and what dish you will be bringing.

For the January dairy potluck dinner, please contribute according to the first letter of your last name: A-C beverages; D-J main dish; K-N salad, vegetable; O-R sides (i.e. rice, potatoes); S-Z dessert.

Future Shabbat Services North dates are: Feb. 20, Mar. 19, April 16, May 21.

#### Sisterhood book club

Mark your calendars for the next CST Sisterhood Book Club meeting. The Sisterhood

Continued on page 4

**Sure... you know about our award-winning salads, pizzas, pastas, and Italian chicken dinners. But, did you know we now offer...**

**Puccini's Smiling Teeth**

**low-carb  
atkins menu  
dinner delivery  
smoke-free  
dining**

**Just a few more reasons to love Puccini's!**

6 FAMILY-FRIENDLY LOCATIONS

82nd & Dean ▼ 86th & Ditch

79th & Sunnyside ▼ Geist Marina

136th & Meridian ▼ 110th & Allisonville

**Surprise hit in 15 other cities.  
DON'T MISS OUT!**

*A poignant comedy of  
memory and hope*

**The  
Drawer  
Boy**

By Michael Healey

Jan 7 - Jan 31

ASSOCIATE SPONSORS

Dow AgroSciences

Farm Bureau Insurance

IRT  
INDIANA  
REPUBLIC  
THEATRE

AUL

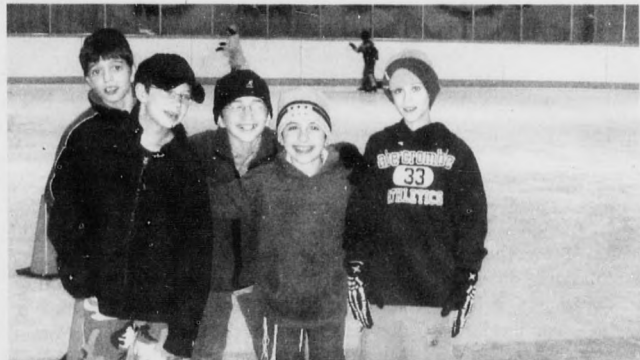
[www.indianarep.com](http://www.indianarep.com)

317-635-5252





# Hanukkah on Ice



By SHOSHANA HARPER

This is a favorite annual activity, since it attracts Jews of all backgrounds from the community to the Carmel Ice Skadium. The afternoon is filled with a variety of Hanukkah activities for the entire family. There are always Hanukkah arts and crafts, including candle dipping. This year there was also dreidel making out of clay! When it's time for an ice-skating break, hot chocolate and jelly donuts are available to enjoy.

Judah Maccabee made his appearance again this year and skated right in to deliver chocolate gelt to the delight of

pink-faced children. A giant Hanukkah menorah was lit and remained in the center of the rink for the entire party. Numerous door prizes were given out to the happy holders of the selected tickets.

Look for Hanukkah on Ice next year, and come on in!

**The Indiana  
Jewish Post & Opinion  
USPS 262-180**

Published weekly by  
The Spokesman Co. Inc.

\$1 per copy

\$36 per year

**City Editor**

**Ed Statmann**

**Advertising**

**Barbara Lemaster**

All communications involving editorial material should be addressed to 238 S. Meridian St., Suite 502, Indianapolis, IN 46225, 317.972.7800, fax: 317.972.7807. All circulation correspondence should be addressed to The Indiana Jewish Post and Opinion, Subscription Department, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225.

Changes of address and other circulation problems are handled by mail only. Please enclose a recent label from your copy of the paper showing your name and address.

All publicity must be in the office of the Indiana Jewish Post and Opinion by Wednesday, the week before publication. No publicity can be taken over the phone. Publicity photos must be in the office by Thursday the week before publication.

Known office of publication, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225. Periodicals postage paid at Indianapolis, Indiana. Postmaster: Send address changes to The Indiana Jewish Post and Opinion, Subscription Department, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225.



**PANDELL'S**  
*Florist*

822 FT. WAYNE AVENUE  
INDIANAPOLIS, IN 46204

317.822.0100

PIKE PERFORMING ARTS CENTER

**ED  
METZGER**

AS

*Einstein*  
THE  
**PRACTICAL  
BOHEMIAN**

**Saturday  
January 17  
8:00 pm**

"Beyond Einstein's genius and into his heart."

*Los Angeles Times*

"I felt like I was in the presence of my dear cousin Albert."

*Hertha Einstein Nathorff  
Einstein's First Cousin*

ADU. \$16-\$18 SEN. \$14-\$16 STU. \$13-\$15

Box Office: 216-5455

Tickets online: [www.PikePAC.org](http://www.PikePAC.org)



With the support of the  
ARTS COUNCIL OF INDIANAPOLIS  
and City of Indianapolis



NATIONAL  
ENDOWMENT  
FOR THE ARTS



INDIANA  
ARTS COMMISSION  
INDIANA ARTS COMMISSION  
NATIONAL PARTNER



624-7430



239-5151

## Shoshana

Continued from page 2

will meet Sunday, Jan. 18, at Barnes and Noble in Clearwater. The book that will be discussed is *The Queen Maker* by India Edgehill.

New members are welcome to any CST Sisterhood event.

### Hooverwood Shabbat

The Social Action Committee at IHC is seeking volunteers for their "Shabbat with the Seniors at Hooverwood" project. It's a marvelous opportunity for the whole family to do a mitzvah together. Sign up for the following dates: Jan. 23, Feb. 20, or March 19. Brickette Solgan is the project leader, 915-0744.

### CST Casino Night

Invitations are in the mail for Congregation Shaarey Tefilla's elegant evening of Las Vegas-style gambling and silent auc-

tion on Saturday, Jan. 24, from 7:30-11:30 p.m. at the Bureau of Jewish Education. If you have not received one, call the office at 253-4591.

This is a community-wide event. Prizes include a round of golf at Mel Simon's private course for a foursome; a week's stay at a private three-bedroom condo in Naples, Fla., on the water; legal and professional CPA services; electrical services; Pacers tickets; fine jewelry, and more.

Kosher hors d'oeuvre and drinks are included in the \$25 advance, \$30 day of event admission. Kevin McKasson will MC the fourth annual Casino Night. Tickets are available from Casino committee members or by calling 253-4591.

Contributions of gifts or services for the silent auction are

welcomed. For each retail \$200 contribution, two admission tickets are included. The Casino committee is especially seeking estate jewelry this year. Please consider donating a piece of fine jewelry for the jewelry portion of the event. Call the CST office to arrange for a silent auction donation, 253-4591.

The congregation is also seeking sponsorships for Casino Night which include: Black Chip: \$1000 or more donation (includes 4 admission tickets); Green Chip: \$500 donation (includes 2 admission tickets); Red Chip: \$100 donation.

Committee members include Miriam McKasson, Michael Meyers, Jami Goldstein, Debbie Atlas, Michelle Korin, Marc Klein, Larry Bublick, Barb Profeta, Steve Nahmias, Joe and Jill Ofengender, and event chairperson Helen Robins Nahmias.

### Books & bagels

Join in the book discussion of *The Marrano Legacy: A Contemporary Crypto-Jewish Priest Reveals Secrets of His Hidden Life*, by Trudi Alexy, on Sunday, Jan. 25, 10 a.m. at Congregation Beth-El Zedeck. The book is available in the Gallery of Judaica.

### Jewish Renewal

Join Bob Zalkin on Thursday, Jan. 29, at 7:30 p.m. for meditation and chanting. For

Continued on next page

# Obituaries

## Libby Kipp Fogle, 77, was deli owner, community leader

Libby Kipp Fogle, described by friends and strangers alike as a role model of generosity and altruism, died Saturday, Jan. 3, at her home after a long illness. She was 77.

Before her retirement, generations of Indianapolis residents knew her as the spirited owner of Libby's Delicatessen at the City Market. In 1992 *The Indianapolis Star* called her the "uncrowned queen of the City Market for the past few decades."

At the time of her death she was president of the Hooverwood Guild and vice president of Etz Chaim Sephardic Congregation. She was the first woman to be elected an officer of the congregation.

Mrs. Fogle also was co-chair of the endowment committee of the Jewish Federation of Greater Indianapolis. She was a former president of the Park Regency housing community. Her previous community involvement included service on the board of directors of the Jewish Community Center.

She was a founder of the Hasten Hebrew Academy along with her husband David, who preceded her in death. With David she was named Manual High School Alumnus of the Year in 1992 and recipient of a Hasten Hebrew Academy Life Award in 1988.

In 1996 Gov. Evan Bayh named her a Sagamore of the Wabash. Other honors she received include: Liebert Mossler Award for Outstanding and Enduring Volunteer Service, 1996; Sarah's Daughter Award



Libby Kipp Fogle

from Women's American ORT, 1990; Ivan Chalfie Distinguished Service Award from Jewish Family and Children's Services, 1989.

She was born Aug. 19, 1926 in Indianapolis to parents who had emigrated from Russia and Poland respectively. She attended Indiana University.

She is survived by a daughter, Ann Fogle Spector of Poway, Calif.; a son, Dr. Martin Fogle of Norfolk, Va., and grandson Samuel Spector of Poway.

Funeral services were held on Jan. 6 at Congregation Beth-El Zedeck, of which she was a member. Burial was in B'nai Torah Cemetery. Aaron-Ruben-Nelson Meridian Hills Mortuary handled the arrangements.

Memorial contributions may be made to the Libby Fogle Golden Age Program at the Jewish Community Center, 6701 Hoover Rd., Indianapolis, IN 46260, or to a charity of the donor's choice.

## Julia D. Kaufman, 79; Hooverwood volunteer

Julia D. Kaufman, 79, formerly of New York, died Saturday, Dec. 20.

Mrs. Kaufman was a member of Congregation Beth-El Zedeck, Beth-El Zedeck Sisterhood, Hadassah, and B'nai B'rith Women. An active volunteer at Hooverwood Jewish Home for many years, she was founder of a family support group there.

She also was an active fundraiser for the Alzheimer's Association.

Mrs. Kaufman was the widow of the late George N. Kaufman. She is survived by daughters Janie Maurer and Lori

Ballard; son Richard Kaufman, six grandchildren - Todd Maurer, Jodie Shadron, Jill Burnett, Randi Kaufman, Greg Maurer, and Lauren Ballard; six great-grandchildren; a sister, Helen Hlavacek, and nieces and nephews.

Memorial contributions may be made to the George and Julie Kaufman Memorial Fund c/o Hooverwood Nursing Home, 7001 Hoover Rd., Indianapolis, IN 46260, or to the donor's favorite charity.

Services were at Aaron-Ruben-Nelson Mortuary on Tuesday, Dec. 23.

## Candlelighting January INDIANAPOLIS

January 2 • 5:13 p.m.

January 9 • 5:20 p.m.

January 16 • 5:27 p.m.

## Regal Village Park Stadium 17

features Hollywood Hits and now...

**REGAL**  
**Cinema Art**

Alternative & Independent Films

Look for the following films  
coming this holiday season

In America (PG-13) - 12/25  
Cold Mountain (Not Yet Rated) - 12/25  
Calendar Girls (PG-13) - 1/1  
Monster (R) - 1/9



**By SHOSHANA HARPER**

On Saturday, Jan. 24, from 7-10 p.m., the JCC will be open after hours to offer a variety of options to help you keep your new year's health and fitness resolutions. Sample classes of 20 minutes each will be offered in Pilates, water aerobics, spinning, and a variety of aerobics classes.

There will also be activities for children ages 8-12. A dietician, personal trainer, and healthy snacks will be available. Pre-registration is required by Jan. 19. The cost is \$5M/\$10NM for adults and \$3M/\$5NM for children. 251-9467.

**Meditation, Kaballah**

Beginning in January, Riki Rose, Kaballah scholar and administrator at Congregation Shaarey Tefilla, will teach those interested the beauty and mystical wisdom of the Kaballah. She will be teaching twice monthly at Bob and Irene Zalkin's home.

Classes are free and beginners are welcome. The sessions begin at 7:30 p.m. on Jan. 8 and Jan. 22. Contact Kathryn Soskin at kmsoskin@aol.com.

**Singles dinner**

The Arthur M. Glick Jewish Community Center, Congregation Beth-El Zedeck, Congregation Shaarey Tefilla, and the Indianapolis Hebrew Con-

gregation are co-sponsoring a Friday Night Singles Service and Dairy Shabbat Dinner on Friday, Jan. 9, at 6 p.m.

The event is for singles from the ages of 22-40. The cost for the dinner is \$12, payable to Indianapolis Hebrew Congregation. Call 255-6647, ext. 219 for reservations, or mail your reservation to Indianapolis Hebrew Congregation, 6501 N. Meridian St., Indpls, IN 46260, att. Barbara.

**TGIS dinner**

IHC's monthly TGIS (Thank God It's Shabbat) dinner will take place Friday, Jan. 9, at 7 p.m., following services. The fare will include cranberry chicken, rice pilaf, California blend vegetables, tossed salad, and warm winter cake.

The cost is \$12 adults, \$6 children under 10. Pre-payment is required: 255-6647,

ext. 219.

**Movie**

The Indianapolis Hebrew Congregation Sisterhood will host a screening of "Nowhere in Africa," winner of the 2002

Academy Award for Best Foreign Language Film, on Saturday, Jan. 10, at 7 p.m.

The film depicts the true story of a Jewish family who flees the Nazi regime in 1938

**Internet-Connect, Inc.**

*Affordable Internet Access for Central Indiana*

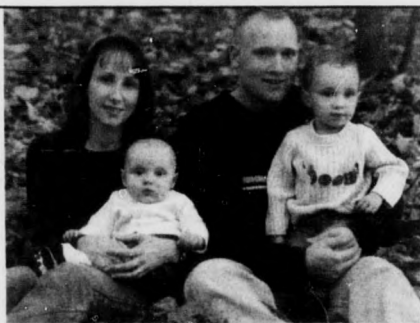
Full Internet Access SLIP/PPP from \$19.95/mo.  
Unlimited e-mail 120 hours/mo.

WWW page design and storage  
Digital 33.6 • K56 Flex • ISDN  
Windows 95 • Windows NT • Macintosh

**Quality Service**

**Voice: 243-7888 or 834-7873**

<http://www.surf-ici.net> e-mail: [sales@surf-ici.net](mailto:sales@surf-ici.net)

**Scott Romer Photography**

**Family Portrait  
Special**

120 E. Market St.  
Suite 701  
Indianapolis, Indiana 46204

Book by January 31, 2004

Get one 20x24 Canvas Portrait for  
ONLY \$ 400.00

**317-255-6233**

**GH CLARK PLUMBING  
SERVICES CO INC**

**Residential • Commercial**

**EMERGENCY SERVICE**

NEW WORK • REMODEL • REPAIRS • SEWER & DRAIN CLEANING  
WATER HEATERS • DISPOSALS • GAS LEAKS  
PUMP SERVICE & REPAIR • SUMP PUMPS

Formerly Glenn H Clark & Sons

PLC# 103841

**786-2244**

SINCE 1960

1414 E. Thompson Rd

**AARON • RUBEN • NELSON  
THE MERIDIAN HILLS MORTUARY**

*Since 1935*

*"The Jewish Funeral Home of Indianapolis"*  
Funeral Pre-Planning Available

**1328 West 86th St.**

near St. Vincent Hospital



**846-6501**



Shaarey Tefilla presents

**4th Annual  
Rabbi's Challenge  
Casino Night**

Saturday, January 24th – 7:30 p.m.  
BJE Auditorium – 6711 Hoover Rd.

**Las Vegas Style Cash Gambling**

Bingo

Hors' doeuvres

Silent Auction

Elegant Casino Attire

RSVP and ticket purchase  
call 253-4591

\$25 Advance – \$30 Day of Event



## Jewish Post & Opinion

Today is Jan. 1, 2004, and I am at work because this is not the Sabbath, Rosh Hashanah, or Yom Kippur, the only days in the year that my father does not go in to the office. At 95, I do not think it is a good idea for him to be alone in a five-story office building in downtown Indianapolis; hence I am also working on New Year's Day.

It is very quiet today with no distractions. I picked up a copy of the Nov. 26 issue of the JPO because I received a glowing review this week from Susie Kessler at the National Center for Jewish Healing. That issue has an article I wrote about Rabbi Harold Kushner's new book, *The Lord is My Shepherd: The Healing Wisdom of the Twenty-third Psalm*.

Kessler said her mother had given her the book for Hanukkah and she had been enjoying it very much. She loves the 23rd Psalm, and she said, "It is truly a beautiful book, and your article reflected its beauty."

After rereading that article, I turned to the next page and reread Mary Hofmann's column about aging. At 57, she just became a grandmother, and she has a very positive outlook on aging. One of the reasons, she speculates, is because of a "near-death experience with cancer four-and-a-half years ago." She accepts the aging process and treasures each day as a gift that she almost did not have.

This reminded me of inspiring words from Henry Winkler (age 58) when he was performing in Indianapolis on Nov 5. He said he sees his life as "in the process of becoming." He looks forward to walking down the street or hallway and seeing "what will be around the next corner."

Our society glorifies youth, and Hollywood magnifies this phenomenon. Coming from a man who used to get 50,000 fan letters a week, Winkler's observation impressed me. He seems to have appreciated that time and experience, but does not dwell on the past. Instead he looks forward to what new and exciting things he will learn and do.

In the latest issue of *Ladies' Home Journal*, I saw a similar attitude reflected by another Hollywood actor, Diane Keaton, who turns 58 this month. She is still getting good parts and is the mother - through adoption - of an 8-year-old girl and a 2-year-old boy.

When asked about plastic surgery, she said she is not against others having it, but that she needs her face unchanged to reflect who she is. "I would feel like it took some experience away," Keaton said. "You spend so much time when you're young looking in the mirror, it's just not productive, and I won't let myself do it anymore."

The interviewer, Merle Ginsberg, remarked to Keaton that she was critical of herself when she was younger, but now she seems to be in a place of great self-acceptance. Keaton responded that she was much shyer when she was younger. "There are...good things about getting older," she said.

This reminded me of a recent conversation with my friend Tony Dreskin of Cleveland who was telling me about the latest book by Ram Dass, called *Still Here: Embracing Aging, Changing and Dying*.

Ram Dass was born Richard Alpert and raised as a Conservative Jew. His father was a lawyer who helped

## Maybe You'll Agree

With a new year at hand, it may be good to think about some new, or at least rarely broached, topics.

Here's a starter: Is there a Plan B for the Jewish homeland?

I know it's shocking. Unthinkable that there should be no Israel.

But think about it.

In my brief lifetime (brief compared with Gabriel Cohen's) Hitler's empire fell, the communists took over China, Taiwan has become a separate and de facto independent nation, East Germany and South Vietnam have vanished into history, the Iron Curtain has lifted, Yugoslavia is no more, Czechoslovakia has divided, the Berlin Wall has fallen, the political map of Africa has been in flux, the Soviet Union has disbanded, Pakistan and Bangladesh achieved statehood. The British Crown has lost Hong Kong to China.

I've omitted a lot of changes, too.

And, of course, Israel has achieved modern statehood. Since its birth only 10 years after my own, Israel has been besieged by enemy peoples and countries. So it could vanish into history as other countries have done. Probably not this year. But, conceivably, some year.

As I have stated before, I use this space sometimes just to make our readers uncomfortable. That is, to encourage thoughts we might otherwise not entertain.

Maybe there is a Plan B of which I'm unaware. I'd love to hear about it.

Anyway, in light of the rapidity of change in the world and the need for Jews to always have a refuge, why shouldn't there be a Plan B?

Maybe you'll agree.

Ed Stattmann

found Brandeis University. Alpert got a Ph.D. from Stanford and served on the psychology faculties at Stanford and the University of California. From 1958 to 1963 he taught and researched in the department of social relations and the graduate school of education at Harvard University. In 1967 he traveled to India, where he spent extended learning sessions with a spiritual master named Neem Karoli Baba. He eventually took the name Ram Dass, which means "servant of God."

He has a home in Marin, a suburb of San Francisco. When I lived in the Bay Area, I saw him at a Jewish Renewal kallah in 1993. He had taken a renewed interest in his Jewish roots. He is 72 now and suffered a major stroke in 1997. The

book is partially about what he learned from that experience.

A concept from the book that Dreskin shared is that this society needs to make use of a valuable resource (wisdom) that elderly people have. By honoring our parents and other elders (one of the Ten Commandments), we are creating a place for ourselves to be free from the notion that we have to cling to our youth. If we acknowledge that age brings with it wisdom that will let us help our children and other youngsters, we would be good role models for younger people. They, in turn, would see age as a stage of life to cherish rather than fear - their turn to become a valuable and valued resource for those yet to be born.

Jennie Cohen

### HOW TO KILL A BUSINESS IN TEN EASY STEPS

1. Don't advertise. Just pretend everybody knows what you have to offer.
2. Don't advertise. Tell yourself you just don't have the time to spend thinking about promoting your business.
3. Don't advertise. Just assume everybody knows what you sell.
4. Don't advertise. Convince yourself that you've been in business so long customers will automatically come to you.
5. Don't advertise. Forget that there are new potential customers who would do business with you if they were urged to do so.
6. Don't advertise. Forget that you have competition trying to attract your customers away from you.
7. Don't advertise. Tell yourself it costs too much to advertise and that you don't get enough out of it.
8. Don't advertise. Overlook the fact that advertising is an investment in selling - not an expense.
9. Don't advertise. Be sure not to provide an adequate advertising budget for business.
10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

*You decide... it's your business in good times or bad.*



## Israel lifts work ban for 29,000 Palestinians

JERUSALEM—Israel has reauthorized work permits for 29,000 Palestinian laborers just weeks after revoking their work permits in reaction to a suicide bombing.

The decision allows 19,000 Gaza residents and 10,000 Palestinians from the West Bank to work in Israel.

That still leaves the total of Palestinian workers far fewer

than the estimated 150,000 who used to work in Israel before the outbreak of violence in September 2000.

The United States and other countries have increasingly pressured Israel to ease the economic restrictions on Palestinians, whose economy has been hit hard by unemployment and poverty during the current intifada.

## 5 sent to prison as draft dodgers

JAFFA, Israel—A military court has sentenced five teen-aged conscientious objectors to a year each in prison for their refusal to join the Israel Defense Forces.

Their confinement time since their arrests will not be deducted from their sentences.

They could have faced up to three years in prison. The

judges' ruling said the sentence was meant as a warning to others. On leaving the court, the five said that their sentence will not deter the refusenik movement. They said soldiers who commit "war crimes" get lenient sentences while they are sent to prison for matters of conscience.

The court ruled that their freedom to follow their con-

science was outweighed by values such as national security, which could be gravely impaired if conscripts were exempted from service.

Furthermore, the court said, by acting as a group opposing Israeli policy, they had strayed from the norms of classic individual conscientious objection into the realm of civil disobedience.

## Switzerland pardons refugees' rescuers

BERN, Switzerland—A new Swiss law pardons the people the country criminalized for helping Jewish refugees enter Switzerland during World War II.

The law that took effect on Jan. 1 annuls all sentences issued during the war to those who smuggled or sheltered refugees, but without granting a right of compensation to those jailed or fined for the wartime crime.

Switzerland began the border controls in 1938 and had closed its borders entirely to the refugees by 1942.

Even though helping them was a crime, Switzerland sheltered around 300,000 people between 1938 and 1945. Relatively few of those who entered illegally were forcibly expelled.

Switzerland previously made a formal apology to Jews for its World War II policies.

JERUSALEM—Immigration to Israel in 2003 was the lowest in 15 years, the government reported.

The Central Bureau of Statistics blamed the ailing economy and more than three years of Palestinian-Israeli violence as apparently having discouraged immigration.

The 23,000 immigrants represented a 32 percent drop from the 2002 figure of 34,000, the bureau said.

The country's population grew by 1.7 percent, to 6.75 million, the lowest natural growth rate since 1990. The populace includes 5,160,000 Jews and 1.3 million Arabs,

roughly a 5 to 1 ratio.

The slow growth was due mainly to the decline in immigration, the report said.

Immigration to Israel boomed in the 1990s, but the flow from that area slowed in 2000, and immigration has steadily decreased since then.

## Lieberman, Dean spar over war on terror

JOHNSTON, Iowa—Democratic presidential candidates debated Sunday, with Sen. Joe Lieberman leading the attacks on front-runner Howard Dean here.

Lieberman targeted Dean's assertion that America is no safer with Saddam Hussein in captivity.

Dean cited the deaths of nearly two dozen American troops since

Saddam's capture and insisted the Bush administration would have done better to attack al-Qaida than to occupy Iraq.

They were here preparing for the Iowa caucuses.

## Survivors group may sue Mormons

NEW YORK—The American Gathering of Jewish Holocaust Survivors is considering suing the Mormon church for posthumous baptisms of people who died in the Nazi death camps.

The Church of Jesus Christ of Latter Day Saints (Mormons) said it ceased that practice in 1995. However, an independent researcher, Helen Radkey, says she found about 20,000 Jews on Mormon lists, including Israeli Prime Minister David Ben-Gurion and Jewish philosopher Theodor Herzl. She says she found many baptisms occurring after 1995.

A Mormon official insisted the church has told members not to conduct such ceremonies without written consent of immediate family members.

Church officials insist they have kept to the 1995 agree-

ment.

The agreement came about after Ernest Michel, a former executive vice president of the UJA-Federation of New York and chairman of the American Gathering of Jewish Holocaust Survivors, learned in 1994 that the Mormons had baptized posthumously his parents and various aunts and uncles whom the Nazis killed in a camp in southern France.

Radkey said she checks the church's online lists on a daily basis and has found that whenever news reports reveal famous Jews in the index, their names are removed quickly. But she says notable Jews still in the Mormon records as having been baptized include Hasidism founder the Ba'al Shem Tov, Nobel Prize winning author S.Y. Agnon, and Israel's first president, Chaim Weizmann.



NEW MEXICO SUPPORTS ISRAEL—New Mexico Governor Bill Richardson presents New Mexico Israel Bonds chairman Harold Albert of Albuquerque with a presentation check to mark the State's \$10 million bond purchase. Israel Bonds President & CEO Joshua Matza said that the purchase "demonstrates New Mexico's commitment to strengthen Israel's economy at this critical moment in its history."

## Obituaries

### Rabbi Abraham J. Karp; Rochester faculty member

ROCHESTER, N.Y.—Rabbi Abraham J. Karp, former president of the American Jewish Historical Society who served on the faculty of the University of Rochester,

is being mourned.

He served as rabbi of Temple Beth El. The Prayer Book Press noted that he was its friend and advisor for four decades.

### Rabbi Barry Tabachnikoff, 61, founded Miami synagogue

MIAMI—Rabbi Barry Tabachnikoff, founding rabbi of Temple Bet Breira, died at the age of 61. Before moving here he served Cong. Shaare Emeth in St. Louis.

He was a past president of the Rabbinic Association of Greater

Miami and founding president of the South Dade Rabbinic Association.

Rabbi Tabachnikoff was awarded an honorary degree of Doctor of Divinity by Hebrew Union College.

### Julian Tobias is mourned; aided Detroit Federation

PALM BEACH GARDENS, Fla.—Julian Tobias, former president of Temple Israel of Detroit, is being mourned. He headed the Accountants Divi-

sion of the Detroit Jewish Federation's annual campaign.

His obituary in the Detroit Jewish News occupied almost a half page.

### Migdol-Herschberg wed

DALLAS—Long-time *Post & Opinion* writer Marvin Migdol married Fay Herschberg on Dec. 27.

The bride was born in Mexico City, and the groom,

a native of Rochester, N.Y., has lived in Dallas since 1968.

Following a honeymoon in Cancun, the couple will reside in Dallas.

### Hebrew National plant moving to Michigan

INDIANAPOLIS—Nearly two decades after a labor dispute closed the Hebrew National kosher foods plant in Queens, N.Y., and sent it here, the company announced plans to move the operation to Michigan.

The plant employs about 300 people.

Hebrew National is a division of ConAgra Foods, the third-largest American

food company.

The company said the new plant will be in Quincy, Mich., as an addition to an existing plant there.

The Indianapolis plant makes kosher products such as beef franks, salami, bologna, knockwurst, flavored sausages, tongue, corned beef, and pastrami. It also produces several condiments.

## Yoffie, UAHC urge interfaith dialogue

MINNEAPOLIS—Recognizing the importance of interfaith dialogue as a means to advance Mideast peace and to combat antisemitism, the leaders of four Christian denominations will urge their churches to join with Reform synagogues in interfaith dialogue and study.

Rabbi Eric Yoffie, president of the Union of American Hebrew Congregations, said the Evangelical Lutheran Church in America, the Presbyterian Church USA, the National Council of the Churches of Christ in the USA, and the U.S. Conference of Catholic Bishops have agreed to join in this effort

to develop interfaith awareness and understanding.

The Union has prepared a seven-session curriculum to discuss the common aspects and critical differences of their histories, the religious and political questions that surround the State of Israel, and the Mideast conflict.

Yoffie announced the interfaith initiative before 4,500 synagogue leaders gathered here for the Reform Movement's Biennial Convention in November.

Yoffie recalled that that Reform Jews were at the forefront of interreligious dialogue in North America in the 1950s

and '60s but said that "in recent decades interfaith dialogue has declined precipitously. In many communities, little survives beyond Thanksgiving services and model seders."

He called on synagogue leaders to invite a neighborhood church to join in studying and discussing the seven-session curriculum.

Yoffie also urged the Reform Movement's leaders to mount a grassroots campaign to support the renaissance of Judaism in Eastern Europe and the former Soviet Union and to build synagogues and train rabbis in Israel.

## Boxing their way out of poverty

NEW YORK—Some immigrant Jews today – like some in the 1930s – see the fisticuffs in the ring as their way out of the box of poverty.

A *New York Times* report says there is a small crop of unbeaten prospects that various promoters hope will

create a little bit of a stir and perhaps bring some crossover fans to boxing.

The *Times* named Yuri Foreman, who was born in Belarus and learned to box in Israel, as one of those prospects.

Foreman is 23. He has a 12-0 record with six knockouts,

but difficulty getting matches enough to pay his bills.

Another is Dmitriy Salita, 21, born in Odessa, Ukraine, and now residing in Brooklyn.

He has racked up 16 quick victories (11 knockouts) without fighting on the Sabbath.

## Quotation of the Week

### With Israel, in Israel

Reva and Gene Heller were two of 21 Nashvillians who recently attended the 6,000-participant General Assembly in Israel. This was the largest GA in history and sent a strong message of solidarity with our Israeli brethren with its "With Israel, In Israel" theme.

The Hellers spent an action-packed 11 days, attending speeches by dignitaries, marching in a solidarity parade through Jerusalem, hearing motivational *shiurim*, visiting societal segments in crisis, and

mingling with Israelis and fellow GA attendees. The Hellers had planned a trip to Israel in June, but decided to make the November visit instead because "they need us there now."

Reva was originally somewhat fearful of going until Gene remarked, "We're going to live until we die. They need us there now. We need us there now."

Overall, they returned to Nashville more optimistic about Israel than when they left. "Although there is the

strain of the uncertainty factor, people get up every day and go about their daily life. The parks are full of families, and the buses are full of passengers," says Reva.

After the inspirational events they witnessed and participated in, Reva and Gene have decided to return in June. In fact, when the Hellers return, they even plan to bring their grandchildren!

Reprinted from "Kehilla," the bulletin of Cong. Sherith Israel, Nashville, Tenn.

**Subscribe to America's only  
national Jewish weekly**  
**[www.jewishpostopinion.com](http://www.jewishpostopinion.com)**



# Parsha Perspectives

## Shemot: The men who are not there

By **RONNIE COHEN**

Sometimes when we read the Bible, it is as important to look for what's missing as it is to look at what's there. We can



see a hint of that in this week's parsha, *Shemot*.

This reading, the beginning of *Exodus*, the second book of the Bible, marks the transition between the Bible as family saga – the account of Abraham and his children – and the Bible as national chronicle – the history of Israel. And it introduces us to the most important leader that Israel or the Jewish people ever knew: Moses.

First we meet Moses the man. We learn the story of his birth and adoption by Pharaoh's daughter. We read of his flight to Midian, where he settled down, married,

the roster of tribal leaders; even Aaron's sons, who begin the dynasty of priests.

Going beyond Moses, Kings Saul, David, and Solomon all have sons who play important roles in Jewish history. But Gershom and Eliezer? They might just as well have been swallowed up by the earth.

Why? What can we learn from this? What does this teach us?

I believe we learn a two-part lesson concerning the nature of leadership. First, all leaders are human, and to teach this, the Bible begins a pattern, which is continued by the rabbis, of downplaying Moses' importance in order to forestall his adoration and worship. For example, Moses' burial place is unknown, so no shrine to him could be established; Moses is denied the glory of leading the nation across the Jordan into the Promised Land (for what is arguably a minor transgression: striking the rock, instead of speaking to it); Moses goes almost unmentioned in the Passover Haggadah; and here, Moses' children fade away into history, thus precluding a Mo-

**This reading, the beginning of *Exodus*, the second book of the Bible, marks the transition between the Bible as family saga – the account of Abraham and his children – and the Bible as national chronicle – the history of Israel. And it introduces us to the most important leader that Israel or the Jewish people ever knew: Moses.**

and had two sons. Then the text introduces us to Moses the leader, beginning with his calling at the Burning Bush, his assignment to take the Children of Israel out from Egyptian slavery, and his first encounter with Pharaoh.

So what's missing? What are missing are those two sons of his, Gershom and Eliezer. They're AWOL from the rest of the Bible. Virtually every major Israelite leader has children who themselves play a role in the Bible: Abraham's sons, Isaac and Ishmael; Isaac's sons, Jacob and Esau; Jacob's twelve sons, who make up most of the tribal leaders; Joseph's sons, Ephraim and Menashe, who round out

saic dynasty.

The second teaching is that truly great leadership is a function of one's character and convictions, not one's connections. Abraham, Moses, Deborah, and David were chosen by God to lead Israel because of their personal qualities and not their family ties. Similarly, for all of Moses' greatness, his children were not leadership material, and they were not undeservingly elevated for their father's sake.

We would be well served to take these lessons to heart. No matter how good they appear, all of our leaders are human. And all potential leaders must

*Continued on page 14*

## A Jewish boxer who fought for his people

By **DR. RAFAEL MEDOFF**

Jewish boxers are making a comeback, according to a feature story in the Dec. 27 edition of *The New York Times*. Several Israeli and Russian-born Jewish prizefighters are leading the resurgence of a phenomenon unknown since the 1930s, when the likes of Benny Leonard, Maxie Rosenbloom, and Barney Ross were prominent in the ring.

But what is not well known about Barney Ross is that he was one of the first professional athletes to use his stardom on behalf of a political cause. Ross was not only a boxing champion, he also publicly championed the cause of rescuing Jews from the Holocaust and establishing a Jewish state.

When his father was murdered in a holdup on Chicago's West Side in 1923, 14-year-old Barney turned to boxing to earn money for his mother and five siblings. He eventually won the lightweight, junior welterweight, and welterweight championships in a career that saw him victorious in 77 of 81 bouts. Ross became wildly popular among American Jews, who saw him as an antidote to the stereotypical image of Jews as physically unfit.

Ross retired from the ring in 1938 but was back in the public eye just three years later when, at age 32, he enlisted in the U.S. Army after Pearl Harbor. In the battle of Guadalcanal, Ross was seriously wounded while rescuing injured comrades from a Japanese ambush. His battlefield heroics earned him a Silver Star.

Upon his return to the United States, Ross championed a new cause when he became a prominent supporter of the Emergency Committee to Save the Jewish People of Europe. This was not merely another worthy charity. For Ross to support the controversial Emergency Committee took real political courage – the committee's public criticism of the Allies' apathy toward the Holocaust had infuriated government officials in Washington and London.

In fact, the State Department repeatedly tried to have the Emergency Committee's chairman, Peter Bergson, drafted or deported. At the State Department's urging, the FBI opened Bergson's mail,

rummaged through his trash, and planted informants in his organization.

Bergson, a maverick Zionist emissary from Jerusalem, used a variety of protest methods to press the Allies to rescue Jews from Hitler. His group placed full-page ads in hundreds of American newspapers, organized public rallies, and staged a dramatic march to the White House by 400 rabbis. A Bergson-inspired resolution was introduced in Congress, urging creation of a U.S. government agency to rescue Jewish refugees.

Together with behind-the-scenes lobbying by Treasury Secretary Henry Morgenthau, Jr. and his aides, the resolution persuaded FDR to establish the War Refugee Board. The Board's activities, which included financing the rescue work of Raoul Wallenberg, saved the lives of over 200,000 people during the last 15 months of the war.

Bergson's Emergency Committee played an important supporting role during the crucial early months of the War Refugee Board's work. The committee sponsored newspaper ads backing the rescue effort, provided the War Refugee Board with information about

rescue opportunities, and dispatched two special emissaries to Turkey to assist rescue activity (one was Ira Hirschmann, the Bloomingdale's executive).

To raise funds for this work, the Bergson group organized an all-star "Show of Shows" at Madison Square Garden on March 13, 1944. Barney Ross helped attract publicity for the event by announcing that he was personally paying for the tickets of 150 U.S. servicemen to attend.

Ross also became active in another Bergson committee, the American League for a Free Palestine, which sought to rally American support for the creation of a Jewish State. He spoke at its public rallies and served as leader of its George Washington Legion, which recruited American volunteers to aid the Irgun Zvai Leumi, the Jewish underground militia (headed by Menachem Begin) that was fighting the British in Mandatory Palestine. The Legion was patterned on the famous Abraham Lincoln Brigade, which had recruited Americans to fight against Franco in the Spanish Civil War.

One of the group's news-  
*Continued on page 14*

### Books by Rabbi Samuel Silver

(Prices Include Postage)

#### How To Enjoy This Moment

A treasury of practical philosophy • \$9.50

*"It brings joy for the moment and enrichment for life."* —

Rabbi Maurice N. Eisendrath.

#### Explaining Judaism to Jews and Christians

The basic tenets of Judaism and its relevance to our times • \$8.50

*"I enjoyed every moment of Rabbi Silver's book. It's not a how-to book but more of a how not to waste the precious moments of life."* — Arthur Levitt

#### Mixed Marriage Between Jews and Christians

The complexities and responsibilities of intermarriage • \$6.50

#### What Happiness Is...

Hundreds of definitions of happiness with definitions written expressly for this book by Bob Dole, Bob Hope, Art Buchwald, Sen. William Cohen, Rev. Robert Drinan,

Isaac Stern, and Norman Cousins • \$10.50

Send orders and checks to Mrs. Elaine Silver,

2730 NW Timbercreek Circle

Boca Raton, Florida, 33431 • (561) 482-0466

# Media Watch

## Interracial one-upmanship exercised in 'Human Stain'

By RABBI ELLIOT B. GERTEL

While "The Human Stain" purports to explore the plight of blacks in 1940s America with a nod to the achievements



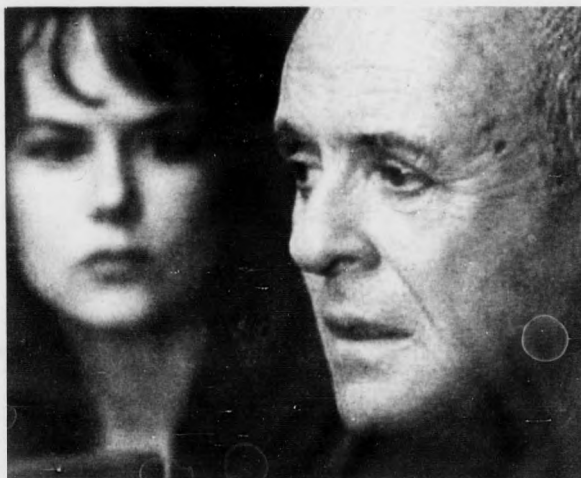
of Jews, it is really a bizarre exercise in interracial one-upmanship. The film, with a screenplay by Nicholas Meyer, based on Philip Roth's novel, postulates (1) that an African American man is better at self-hatred than Jews can ever be, and that (2) Jewish writers are best equipped to write about African American (and all other) self-hatred.

Coleman Silk (Anthony Hopkins) has become president of a prestigious college and continues teaching close to retirement age because he enjoys it. One day in class he asks whether two students who never showed up are "spooks." As circumstances have it, those two students, whom Coleman has never seen, happen to be black. He is taken before the

faculty he has recruited (including some African Americans whom he brought to the college) on charges of racism.

His associates yield to political correctness even though they know that he has done everything to engage minority professors. In a justified fit of anger, Coleman resigns, determined to sue to clear his name. When he relates to his wife what has transpired, she suffers a seizure and dies in his arms. (The wife is played by Phyllis Newman, still a good choice in the role of understanding and intelligent Jewish women. Here, unfortunately, her character is quickly dispensable.)

The quintessential classics professor with the Oxford accent whom everyone assumes is an assimilated Jew, Coleman is actually an African American hiding from his own race. The son of a self-educated, well-read train porter and a dedicated nurse, Coleman abandons his widowed mother, older brother, and younger sister when he decides that he does not want even his best prospect of success, that of being "the first Negro classics professor." His mother wisely warns him, "Coleman, you think like a prisoner. You're white as snow, and you think like a slave."



Nicole Kidman and Anthony Hopkins in "The Human Stain."

Yet as a young black man, Coleman does show signs of racism qua self-hatred. "If you're colored," the young Coleman says, "it doesn't matter how much you know; you still work in the dining hall."

After a boxing match during which he pounds a much darker-skinned African American opponent as if flailing at himself, Coleman uses the "n" word to describe his opponent. He is willing to let the world assume that he is Jewish after his boxing coach, "Doc" Chesner, a Jewish man, quips before a match during his college years that he will be presumed Jewish. His decision to let others regard him as Jewish is made not out of concern for his academic career.

He takes his cue here from the assumptions of the white Midwestern women whom he prides himself on dating. Coleman's blond Icelander-American girlfriend reassures him early in their relationship, "You're American. Jews are American." Coleman decides to "show" his fiancée the truth about his background by bringing her to New Jersey to meet his African American mother during dinner at her home. His fiancée breaks their engagement on the train as they return to Manhattan. She just cannot put her family through the stresses and complications of an interracial relationship in 1940s America.

Does the script assume that marriage to a Jew would have been far more easily accepted by her family at the time? In his

deep hurt and sense of betrayal Coleman vows never to discuss his real background again.

An outstanding cast is assembled to bring Roth's novel to life (with some emendations, of course). Anthony Hopkins brings the right combination of charisma, determination, and vulnerability to Coleman, as does Wentworth Miller in his depiction of the young Coleman. Nicole Kidman proves her versatility as an actress in her portrayal of Faunia Farelly, the abused and haunted campus custodian, much younger than Coleman, with whom the widower has a passionate affair. Gary Sinise makes a more likeable Zuckerman than Roth could ever offer.

In some ways the plot is an over-the-edge take on "Tuesdays With Morrie." Here, Coleman's infatuation is terminal, and his chronicler, Zuckerman, as much as says that Coleman's choices were inevitable given his indomitable spirit and the realities of racism.

Sure, there are pious protests that Coleman should have confronted the racism. The expected words are put into the mouth of his sister, Ernestine, mostly after his death: "Coleman could have stopped that racism charge in its tracks, if he only told the truth." She dutifully decries political correctness as a whitewash over racism: "Anything goes. People are just getting dumber."

At one point Faunia visits a caged crow that, as she sees it, just doesn't know how to be a crow. The film is definitely

about people who just don't know how to be what or who they are and, therefore, cannot deal with what has happened to them. (Faunia is far more tragic than Coleman. She is exiled by her wealthy family and is in limbo as a mother, literally unable to bury her dead children. Coleman willingly left his family and chose not to have children lest they reveal his race.) Coleman's and Faunia's denial is defiance (not pride, as some have described it), and thus they remain oblivious to lurking dangers. In the end they are done in by what Roth regards as the real danger: blind hatred.

Here is where the one-upmanship prevails. Coleman is killed because he is a "Jew professor." Sure, the hater might have switched epithets had he known that Coleman was black. But Roth chose the plot and the epithets, and director Robert Benton magnified the scenario. The suggestion is also made that to Coleman and to those around him, Coleman is more honorable (and fascinating?) as an assimilated Jew than as a hiding black man.

It appears that Roth does not have enough respect for his African American characters to mock them. Ernestine and her mother are given all the pious and sympathetic lines to the point of being reduced to objects of pity. Coleman is treated with kid gloves throughout, except, perhaps, by his brother, who comes across in flashbacks as a prototypical angry young African American.

It is ironic that in this film about a black man who does something outrageous, drawing Jews into it, the satire, both explicit and implied, is reserved for the Jews. Even sacred prayers, like the Kaddish, lapse into near-satire when intoned over someone whom we, the audience, know was a Jew-by-disguise. Coleman is depicted as a "credible" enough Jew to enjoy ham and eggs for breakfast. Does the film razz the Jews a bit for thinking that they have it bad, only to suggest in the end that antisemitism is at least as bad as prejudice against skin color?

All differences between the film and novel aside, let us as-  
Continued on page 14

- What is sacred to *Roseanne* and *The Nanny*?
- How did the film *Keeping the Faith* redefine faith?
- What popular shows reinvented Jewish law and redefined the term *Mitzvah*?
- Did Woody Allen really choose Hell?
- Which are the best big and small screen depictions of Jewish beliefs and practices?

If you are seeking an insightful take on Judaism and a helpful introduction to the Jews of pop culture, or a painless way for Jewish teens to learn and think about Judaism,

There is no book like **Elliot B. Gertel's**,

### *Over the Top Judaism: Precedents and Trends in the Depiction of Jewish Beliefs and Observances in Film and Television*

It's an engaging, enlightening and entertaining study in television Judaism, complete with oral history on vintage episodes and criticism of scores of movies and TV shows.

University Press of America, Inc.  
A Member of the Rowman and Littlefield Publishing Group  
Publishing Across Academic Disciplines Since 1975  
Lanham | Boulder | New York | Toronto | Oxford  
Online discounts at [www.univpress.com](http://www.univpress.com)



# Opinion

## Do Jews have a future in Europe?

By DANIEL PIPES

Anti-Semitism in Europe was for nearly two millennia a Christian phenomenon; now it



is basically a Muslim one.

That is the basic message of an officially-commissioned study by the European Union (EU) which became notorious in recent weeks when the EU itself quashed the 104-page draft version.

The *Financial Times*, which broke this story, reported that it did so "because the study concluded Muslims and pro-Palestinian groups were behind many of the incidents it examined. This focus on Muslim and pro-Palestinian perpetrators, the *Financial Times* went on, "was judged inflammatory." One person familiar with the draft study concluded that "The decision not to publish was a political decision."

But beyond the politics of this dispute, the draft study – titled *Manifestations of anti-Semitism in the European Union* and now released by the EU itself, though with a disclaimer – confirms the historic change in the locus of anti-Jewish sentiments and actions. Focusing on a sample monitoring period one month in duration (May 15-June 15, 2002), the study hammers home again and again the key role of Muslims in forwarding anti-Semitism:

- "From the perpetrators identified or at least identifiable with some certainty, it can be concluded that the anti-Semitic incidents in the monitoring period were committed above all either by right-wing extremists or radical Islamists or young Muslims mostly of Arab descent."

The problem includes violent attacks:

- "Physical attacks on Jews and the desecration and destruction of synagogues

were acts often committed by young Muslim perpetrators in the monitoring period. Many of these attacks occurred either during or after pro-Palestinian demonstrations, which were also used by radical Islamists for hurling verbal abuse. In addition, radical Islamist circles were responsible for placing anti-Semitic propaganda on the Internet and in Arab-language media."

- "Physical attacks on Jews and the desecration and destruction of synagogues were acts mainly committed by young Muslim perpetrators mostly of an Arab descent in the monitoring period."

It results from the rabidly anti-Jewish discourse that exists among Muslims:

- "Observers point to an 'increasingly blatant anti-Semitic Arab and Muslim media,' including audiotapes and sermons, in which the call is not only made to join the struggle against Israel but also against Jews across the world."

In many instances, this aggression is connected to anti-Zionism:

- "The threatening nature of the situation, in particular for the Jewish communities, arose because in most of the countries monitored, the increasing number of anti-Semitic attacks, committed frequently by young Arabs/Muslims and by far-right extremists, was accompanied by a sharp criticism of Israeli politics across the entire political spectrum, a criticism that in some cases employed anti-Semitic stereotypes."

Of the EU's then-15 member states, four stand out for their deeper problems:

- "A group of countries was identified with rather severe anti-Semitic incidents. Here, France, Belgium, the Netherlands and the UK have to be mentioned. They witnessed

numerous physical attacks and insults directed against Jews and vandalism of Jewish institutions (synagogues, shops, cemeteries). In these countries the violent attacks on Jews and/or synagogues were reported to be committed often by members of the Muslim-Arab minority, frequently youths."

The report recognizes what a major shift this entails:

- "That anti-Semitic offenders in some cases are drawn from Muslim minorities in Europe – whether they be radical Islamist groups or young males of North African descent – is certainly a new development for most [EU] Member States, one that offers reason for concern for European governments and also the great majority of its citizens."

This study and its attempted suppression point to two important facts: the unpleasant reality that exists on the streets of Europe and the EU's deep reluctance to face that reality.

Neither of these facts is new; this author wrote back in 1992 that for world Jewry, "Muslim anti-Semitism is an increasing problem, and in large part this has to do with the ever-growing population of Muslims in the West"; and the EU's unwillingness to confront the pattern of anti-Jewish hostility emerging from Muslim religious, media, and educational institutions is also decades old.

Unless Europeans find the strength forthrightly to address this problem – and all indicators suggest that is unlikely – there is reason to expect a general Jewish exodus from Europe, perhaps along the lines of the general Jewish exodus from Muslim countries a half century ago.

Daniel Pipes ([www.DanielPipes.org](http://www.DanielPipes.org)) is director of the Middle East Forum and author of *Minutemen* (Transaction Publishers).

## Do it for Israel; do it for your children

By JOAN BLUMENFELD

There are many programs available to Jewish teens, but attending the Alexander Muss High School in Israel was truly a life-changing experience for my two teenagers. My son went two years ago, just after the first suicide bombing that seemed to begin the latest Palestinian uprising. My daughter has just returned after spending eight weeks there this summer.

My husband and I didn't make the decision to send either child to Israel without much soul-searching and a good dose of anxiety. And yet, send them we did. Why? Simply put, we felt that we had to send them. We had heard about the program several years ago when our nephew had gone during a relatively calmer time.

I recall the first meeting I attended two years ago.

Many parents were sitting around the table asking for some kind of guarantee from the Alexander Muss High School that their children would be safe in Israel. But the program doesn't make guarantees, and it doesn't push people to go.

A teenage Arab had blown himself up a few weeks prior to that meeting. I remember thinking, "This Arab teenager isn't going to keep my teenager from experiencing the Jewish homeland and learning so much about Israel and himself."

So we sent him – and we waited for his phone calls. During each call he expressed how much he was learning, how great his teacher was, and about the good friends he was making.

Although he had just finished his junior year in high school, he was sounding more and more like a college student. Living in a dorm, studying during the summer with other students, and experiencing "living history" were all helping him to mature. He was even able to get six hours of college credit for the two courses he took.

The Muss program is historical, but with it comes a love of Israel and Judaism that my children had not acquired through Jewish camps, youth groups, Hebrew school, or Sunday

school. It truly is "living history." When classes studied idol worship, they hiked to places where some of those idols were located. When they studied the Greeks, they wore olive leaves around their heads and togas to class. And when they studied Jewish mysticism, what better place than Safed? The list goes on and on.

So how could I refuse my daughter the opportunity to go this past summer? We told her that if the Iraq war ended, we would let her go.

The summer program, which usually has around 100 students, had only 21 this summer, but it didn't matter. The reduced numbers meant the students became closer to each other and to their teachers.

Still, there are no guarantees about safety, even though Muss students aren't allowed to go to popular tourist spots or ride public transportation. So again, why did we let her go? We let her go because in our hearts we felt she would be safe. We let her go because our cousins, who live in Israel, have two children who have served in the military to keep Israel safe for the rest of us in the Diaspora.

We let her go because we felt she would be safer in Israel on this program than driving around Atlanta at night with her friends in a car. We let her go because one of us had been to Israel and had been affected by it in a deeply emotional way.

We let her go because of Sept. 11 and what happened on that day in the United States. We let her go because we wanted her first trip abroad to start at the beginning of the time line of history.

We let her go because we knew how many Jews go to France, Italy, or Spain (places that have antisemitic histories) instead of Israel, which needs and welcomes Jews with open arms.

We knew there might never be a perfect time to go to Israel. But mostly we let her go because we were afraid for her not to go.

Sending our daughter to Israel  
Continued on page 14

**Visit our Website:**  
**[www.jewishpostopinion.com](http://www.jewishpostopinion.com)**

---

# Israel without apology

## – Part I

By SOL STERN

---

**T**hree decades ago I was a Berkeley New Leftist with a political and personal problem. I had been born in Israel, and though I didn't consider myself a Zionist, I certainly didn't want to see the Jewish state disappear. Yet my comrades on the Left were starting on a long march whose ultimate objective was to demonize Israel and turn it into a pariah among the nations.

---



At Bay Area meetings I heard Israel denounced as an imperialist aggressor that had "ripped off" the land from the native population and had aligned itself with the most reactionary forces in the world. The Arabs, on the other hand, were the truly victimized, the wretched of the earth, right up there in the pantheon of our movement's other heroes, the Cubans and the Vietnamese.

None of this made much sense to me. All you needed was a map to see that Israel was a little sliver of a country, surrounded by more than a dozen retrograde, tyrannical Arab regimes.

In June 1967, Egypt's dictator, Gamal Abdel Nasser, had thrown the U.N. force out of Sinai, sent his army to Israel's border, closed the Straits of Tiran to Israeli shipping, and called on his brother Arabs to join in a war to exterminate the Jews. Israel had no international support after its only ally, France, abruptly switched sides. Even President Lyndon Johnson offered only the mildest protest to Egypt's aggression.

After standing alone and routing three Arab armies, Israel had immediately offered to trade "land for peace." But the Arabs, gathered at a summit in Khartoum, emphatically announced three noes: "no recognition, no negotiations, no peace."

In arguing these elemental points with my fellow leftists, I realized I didn't know enough about the country that I now felt morally compelled to defend. So in the summer of 1970 I left for Israel – my first visit since immigrating to America as a three-year-old in 1939. In just three weeks I saw almost the whole country, from the Lebanese border to the Negev desert in the south, from the Mediterranean coast to the Jordan River in the east.

It was love at first sight, the beginning of an involvement that changed my life and, ultimately, made me realize how untenable were my left-wing politics. I saw a vital, open society, with virtues that any liberal-minded person should have cheered. Israel was democratic; it was pluralistic; it was equalitarian; it was productive.

For progressives there was a bonus: Israel had *kibbutzim*, hundreds of collective farms spread across the country – the only socialist experiment of the 20th century that actually worked (at least for a while) and didn't end up killing people.

And Israel had all this even though it faced a daily threat to its existence. At the time, a war of attrition with Egypt raged across the cease-fire lines. Israeli soldiers were dying at the Suez Canal almost daily. Palestinian terrorists regularly crossed the borders to murder innocent Israeli

citizens. In many other countries such external threats would probably have led to restrictions on basic liberties or some degree of militarization of society. But Israel's civil society flourished.

In its dozen or so daily newspapers (the most, per capita, of any nation in the world), you could find every possible opinion about every issue. I was able to have open-ended discussions with leading figures from across the political spectrum: leftist critics of the government, spokesmen for the ruling Labor Party, and right-wing hawks – including two of the architects of Israel's victory in the Six-Day War, Ariel Sharon and Ezer Weizman.

One of the leftist leaders I met was Ran Cohen, a 32-year-old officer in an elite paratrooper unit. (He's now a member of Israel's Knesset, representing the leftist Meretz Party.) At his militantly socialist kibbutz, Gan Shmuel (the Garden of Samuel), Cohen told me that he admired the American Black Panthers and sympathized with Third World revolutionaries like Fidel Castro. He complained that the unending Arab threats to Israel's existence made it impossible to organize politically around the class divisions in Israeli society, like a good leftist should.

Cohen ruefully described his experiences in Sinai during the Six-Day War: "All my life I had fought for peace with the Arabs, and then suddenly I was forced to kill them in self-defense."

I got a very different perspective on Israel's situation from Sharon, then the commander of the southern front, directing the skirmishes with the Egyptian army at the Suez Canal and trying to keep a lid on Palestinian terror in the Gaza Strip. With two other visitors in tow, the general gave me a personal tour of Gaza to show how he had pacified that hotbed of terrorism (with admittedly very harsh methods).

To prove his point that only uncompromising strength works against Arab terrorism, Sharon drove us around Gaza's back alleys in a civilian car with Israeli license plates, accompanied only by a lightly armed military escort.

As for Ezer Weizman, he gave me a charming but stern lecture, explaining why Israel couldn't afford to surrender its strategic advantage as long as implacable foes surrounded it. As nephew of Israel's first president and founding father, Chaim Weizmann, and as creator of Israel's modern air force, Weizman was the closest thing Israel had to royalty.

Speaking in impeccable English, with a shrug and a wave of the hand, he brusquely answered my argument that a

*Continued on page 15*

## An interview with Nahum Goldmann— Part III

By RABBI WILLIAM BERKOWITZ

**Rabbi Berkowitz:** You have many contacts abroad. Have you heard anything that would indicate similar or opposing trends in other countries?

**Dr. Goldmann:** I can give you a much more tragic example which was a surprise to me, and I flatter myself in that I know something about Jewish life. The Jewish Agency has a department which has been doing a great deal of work in the field of education. Not in the United States – because what could this one organization with its limited means add to the great resources of American Jewry? – but in Argentina, in Brazil, in England, France, and all over the world.

At any rate, the Jewish Agency Education Department called a conference of Jewish students from the best Jewish communities in Argentina, first or second generation immigrants, although there are a few third generation Sephardic Jews there. It is a wonderful Jewish community with three Yiddish papers, with tremendous Jewish life, a wonderful Jewish school system.

On this occasion we did some research about the situation of Jewish students in Argentina – and they are a tremendous number because the Jews of Argentina have become wealthy and now everybody, every Jew, wants his boy to be a doctor or to study for some kind of degree. Fifteen to 18 percent of these Jewish students were Zionists. Thirty percent were Castroites – followers of Castro of Cuba. They call themselves “Castroites” – this means not yet communist, but you know Castro. A small percentage were open communists, and the rest were not interested in anything. They wanted to get a degree, to make a career and make a good living. That is all.

I must say that when I read this, I could not sleep that night.

That was Argentina, and I am sure that if we were to make the same survey in Brazil, we would get similar results. If you begin to imagine what will happen 20 years from today, when the leadership of today's generation disappears and these students are the ones who will bear the responsibility for Jewish life, then you begin to shudder.

**Rabbi Berkowitz:** This reference to South America has taken us out of the United States, so to speak, and I would like therefore to continue our discussion with reference to another aspect of Jewish life; namely, the Jews of the Iron Curtain countries. One of Felix Frankfurter's good stories tells about the Jew in one of these Eastern lands who went to the proper authorities to see if he could get a visa to leave the country. They told him that no such visas were being granted; he should return in eight years. He said nothing but began to leave, then before he walked out, he turned to the attaché and said, “When I come back in eight years, should I come in the morning or the afternoon?”

Now with this note of faith and hope and belief, I would like you to make some comment about Soviet Russia and its Jews. You have said, for example, that here and there they make a gesture – suddenly they publish a volume of Sholom Aleichem in Yiddish. You said in another statement that it is nonsense to accuse the Soviets of pure antisemitism; the Jews there are emancipated, but they have no facility to live as Jews. You said on another occasion, “We will, I am sure, not give up hope that the great Jewish community of the Soviet Union will get at least facilities for Jewish education which other Jewish communities in communist countries and Eastern Europe possess.”

Finally, “This separation of Soviet Jewry... of losing three million after the Nazi period, is the number one problem of our life.” What is being done in this area, and what is the possibility, in your judgment, of subsequent emigration to Israel from Russia?”

**Dr. Goldmann:** What is being done is to keep the problem alive by a statesmanlike public relations job, without exaggerating the problems, because this boomerangs. When we deal with Soviet Jews, we should not forget that there are three million Jewish hostages in the Soviet Union. It is a very delicate problem. Also, Khrushchev's Russia is no more Stalin's Russia. Khrushchev would not so easily massacre a few million Jews or expel them to Siberia as Stalin wanted to do before

he died; still the same so-called “more liberal” Khrushchev has shown in Hungary what he can do when he is driven to the wall. So we have to be careful. We are playing here with the fate and the position of three million Jews who cannot do anything by themselves.

On the other hand, we have to keep this situation alive, and I think here we have made certain progress. The first gain is that the Soviet representatives are ready to talk about it. I am in touch with Soviet diplomats now since 1935, when I first met Litvinov and became friendly with him. Since then I have met, more or less, nearly every Soviet ambassador to the more important countries of the world.

For many years they refused to discuss the subject. They asked, “What business is it of ours, why do you mix in, have you a mandate from the Russian Jews, why are you coming to us?” Today they do not ask this of us any more. They do it, however, when Israel speaks – Israel cannot open its mouth. If Israel's ambassador were to mention the problem of Russian Jews, they would immediately expel him. Israel is a foreign state and cannot intrude in Soviet affairs. But with people like us who are not foreign diplomats, who speak on behalf of Jewish voluntary organizations, they are ready to discuss Jewish life in Russia. That is some progress.

They have begun to realize that there is a problem. For many years they had denied it, saying that it was nonsense, the Jews did not want to be Jews, they have all the facilities to be Jews if they want to. Today they do not say this, especially when you speak tête-à-tête. They try to apologize. They are generally in a defensive position. You have seen their statements – they give statistics and figures that never hit the point.

We do not say Jews cannot become lawyers in Russia. Certainly there are many more Jewish lawyers or physicians than we might proportionally expect, but we do say that Jews are not allowed to live as Jews – they cannot have synagogues, schools, teachers, literature, publications. The Russians answer that there are many Jewish lawyers and great Jewish scientists and great Jewish academicians. That is

## COMMUNAL NOTICES

For up to 25 words

One insertion ♦ \$22

Two insertions ♦ \$40

Three insertions ♦ \$55

Four insertions ♦ \$65

Additional words are 75¢ each, per insertion. All advertisements must be accompanied by payment. If a box number is desired, add \$4 for each insertion. Box numbers are 4 words. Ads with borders, regardless of word count are \$16.80 a column inch. A column inch is 1" high by 2" wide.

## Post & Opinion

238 S. Meridian St., Suite 502, Indianapolis, IN 46225  
317 972-7800 ♦ Fax: 317-972-7807

### Rabbi/Spiritual Leader Needed:

Small liberal congregation near Chicago seeks resident Rabbi/Spiritual Leader.

Features of this congregation/community include:

- Several distinguished universities for adjunct career opportunities
- Warm, welcoming congregation
- Growing community
- Active and Flourishing Religious School

Contact: Temple Israel Email or Fax Resume:  
Arthur Kraut am1kraut@aol.com  
(219) 476-0516 Fax: (219) 476-0516

Applied Judaism  
Jewish Science

Call/Write for Free Books

## Jack Botwin

12301 San Fernando Rd. #408  
Sylmar, CA 91342

(818) 367-4532 (24Hr.)

Participatory congregation of 135 families seeking first rabbi in over 60 years. We are egalitarian, diverse and non-affiliated. We welcome Jews of patrilineal descent and support interfaith marriage. Join us to teach, inspire, counsel, and help build and represent our community. Send resume and letter of interest to rebsearch@cs.com and a hard copy to Beth Jacob Synagogue Rabbi Search, PO Box 113, Montpelier, Vermont 05601-1133.

true, but they never react to the real problem; they defend themselves, and this, of course, shows certain progress.

What the chances are to force Russia to change its attitude is another matter entirely. I

would say that there is no hope for Jews in trying to force Russia to change. If America cannot easily force Russia to change its ways, certainly we cannot. But there is a chance in trying to

Continued on page 14



## Milk, Honey & Vinegar

### Boom has thrivers, strugglers

By JUDY CARR

Contacting Miriam Yasdi, she told me she was expecting money for her husband's unpaid salary this week. On this morning's news it said the religious council workers would also receive money. More horrendous tales are coming to light of workers who have not been paid for as long as a year.

How do they live?

We are not told. I have no idea how anyone manages in such a situation. I had a man companion for some years, but I never ran a home, with or without money.

The rabbis went on strike for their pay, but the strike probably had scant effect in this atheistic society. They struck by providing no registration of marriages, no kashrut certificates, and by ceasing the rest of their duties.

A friend of mine visited a meeting recently of hundreds of millionaires. Yes! In Israel! Mostly men, but some brilliant women among them. Speeches were made about how well the economy was doing and people were better off.

Yes, I suppose this could be true of America and worse. My sister, a musician living in Australia, toured America and helped in a Jewish soup kitchen. She said there are a large number of homeless in New York.

The kitchen was like those in Israel. Service, no standing in line, cloths on the tables. She did not know if all in New York were like this.

You have your poor and rich. However, I would imagine that in America, if a worker works at a job that is not voluntary, he gets paid. No working for months and salary just not paid. Am I right?

Write and let me know. I want to hear from readers. I wrote about the Forgotten Peoples Fund. They were overjoyed to receive a contribution from a reader. All the money is put to good use, and there are many expenses for the Ethiopians, who suffer from extreme poverty.

My good wishes to all readers.

Judy Carr may be reached at Hatayassim St. 8, Entrance 3, Flat 8, Tel Aviv 67327 Israel.

## Jews By Choice

### Lifelong learning

By MARY HOFMANN

I do a lot of multi-tasking, and it sometimes leads to humorous or insightful moments. Today, for example, I had to shift abruptly from working



on the *Maggid* (the newsletter I write for my congregation) to writing a syllabus for a research writing class I'm teaching this upcoming semester.

One of the many politically correct catch phrases in education the past few years has been "lifelong learning," the very mention of which causes audiences of teachers to nod off. In the "goals" section of the syllabus I wrote the ubiquitous, required, and by now almost meaningless phrase, "A primary goal of this class is to stimulate students to become lifelong learners."

What does lifelong learning mean to the average Joe, after all? Reading? Taking classes? Keeping up with the news? Lifelong learning is a pretty nebulous concept in the public eye, actually. It's as though it's assumed that it's something nobody wants to do unless somebody else sells them on the concept.

Gee, where has public education been all these years? Lifelong learning isn't a modern concept—it's been a central tenet of Judaism for thousands of years!

To the average Yoseph, on the other hand, lifelong learning is a clear mandate—a mitzvah, a commandment to keep our brains in fighting trim, to exercise our minds for the betterment of ourselves, others, and *tikkun olam* (repair of the world). Jewish organizations all over the place offer varied and specific ways to extend your Jewish education and to expand your minds in all kinds of ways. All you have to do is get off your tuchus and take advantage!

On the global front, without even having to leave the comfort of your own computer, the

URJ (Union of Reform Judaism, the new moniker for the UAHC) has a number of things online that are just incredible—and free to use and learn from.

Go to [www.urj.org/learning/](http://www.urj.org/learning/) for the URJ Learning table of contents; on the top middle is a section called Torah Study. Under it are several really great resources. I personally subscribe (e-mailed to me free) to both TORAT CHAYIM (notes on the weekly portion along with a timely commentary) and 10 MINUTES OF TORAH (Monday is Torah as it relates to family values, Tuesday is Social Action, Wednesday is "Galilee Diary," great personal reflections on living in Israel, Thursday is Jewish Ethics, and Friday is the Jewish World). These quick little bytes of information and reflection have enriched my life tremendously.

In addition, families might be interested in subscribing online to Family Table Talk, a weekly discussion guide for Shabbat dinners. While these are of vital interest to me, they scarcely scratch the surface of what is available online.

On the local front, we've

*Continued on page 14*

## Digest of the Yiddish Press

### Students bet on record whirl

By RABBI SAMUEL SILVER

The Hanukkah issue of the *Forward* had two dreidel stories. One is being reviewed by the Guinness world records



people.

In 2000 Hillel Foundation students at the University of Maryland set a record by hav-

ing 535 dreidels spinning at the same time. Recently Hillel students at Indiana University broke that record by whirling 713 simultaneously.

One of the largest collections of dreidels is owned by Mickey Langsfeld of Pennsylvania. They are made of everything from parchment to ivory. A hundred of his collection were put on display at Temple Judea in Elkins Park, Pa.

**Peres gets plaudits at 80**

A statesman par excellence is Shimon Peres. He's been involved in Israeli government back to the Ben-Gurion era. He is a moderate. He feels that it is possible to co-exist peacefully with Arabs. A Laborite, he

is respected by the Conservatives, including Ariel Sharon. In the *Algemeiner Journal* he is saluted by Mordecai Bauman, who offers him belated *mazel tovs* on his recent 80th birthday and wishes him "to 120."

**Dialogues discouraged**

Should rabbis and Jewish scholars participate in dialogues with Christians?

Years ago the sage Rabbi Joseph Soloveitchik declared that such interfaith colloquies are kosher, but not if they include theological issues. He felt there was no value to include theology in these exchanges. Now some modern Orthodox leaders feel that Soloveitchik's veto can be ignored because

Christians now have declared that the Jews are no longer to be held responsible for the death of Jesus and have said that Christians should no longer seek to convert Jews to their faith.

In the *Algemeiner Journal* Rabbi David Hollander objects to the new approach. He hopes that the more conservative elements in Conservatism and Reform will dissuade their colleagues from participating in those dialogues.

**1-woman battle**

Did you know that hospitals are not legally obligated to have a physician on hand at all times?

Myra Rosenbloom of Indiana made that discovery in

a hard way. Eleven years ago her hospitalized husband suffered a heart attack. She asked the nurse to call the doctor and was told there wasn't one on the premises.

Indignant, she began a one-person campaign to concoct a law that a hospital must always have a doctor on hand. In 1997 she was successful in having Rep. Pete Visclosky, D-Ind., introduce a bill called the Physician Availability Act. But Congress has ignored the bill. There have been no hearings and no action.

Indignant, Rosenbloom tirelessly agitates for its passage, calling and visiting congress-

*Continued on page 14*

# As I Heard It

*'Everybody wants ta get into da act.'*

By MORTON GOLD

I have been occupied writing music rather than words these past few weeks in addition to



conducting and performing for concerts and services. It has been quite a run, but now I believe that I have done what I set out to do and can pause to catch my breath.

As those of you who have read my column over the years know, I present a concert of my own music in Rutland, Vt., every spring. Thus far I have been fortunate in giving 16 of them. Next week I will start the pleasant ordeal of starting to rehearse my chorus for that concert and mold these wonderful individuals into a professional sounding group.

Reading the Dec. 31 *Rutland Herald*, I came across an article by David Brooks, reprinted from *The New York Times*. The paragraph from that article that I shall quote, plus an unhappy letter by one outstanding rabbi [Jack Segal, Letters, JPO Dec. 24], is the real reason for this particular column.

"Churches compete for congregants. To fill the pews, they often emphasize the upbeat and the encouraging and play down the business about God's wrath. In today's megachurches, the technology is cutting edge, the music is modern, the language is therapeutic, and the dress is casual. These churches are seeker-sensitive, not authoritarian."

Substituting the word *temple* for *churches*, I could not agree more with that statement. In a very early column (meaning some 10 or more years ago) I wrote a phrase oft spoken by Jimmy Durante that "everybody wants ta get into da act." If people had little or no musical ability, at least they could (just try to stop them) clap their hands more or less rhythmically in order to "participate" in the proceedings.

With respect to unlettered, unknowledgeable (and dare I

write), uncultured folk, one can understand their desire to participate. No hours of practice are required. All one has to do to participate is be present and clap, clap, clap.

I suspect these same people do not buy tickets to a Broadway show, a symphony concert, recital, ballet, or opera. In these types of events the audience participates by watching and/or listening. They know (or should know) something about that which they are attending.

Using the same analogy, if a spectator at an athletic event knew something about the sport by having played it as a child, the understanding and enjoyment would increase according to the depth of his experience. I never played football as a kid, and when I went to (one) college football game, I was never so bored in all my life. That was a far cry from watching, listening, and now enjoying these proceedings; thanks to various commentaries and replays, I can better understand what I would not have seen before.

Returning to the arena of the temple service, it is not that I would return to the days of yesteryear (another reference to something that only some of my readers will get). No, not at all. It is simply for me a matter of preserving the dignity and importance of the office of the hazzan. In too many temples the cantor is simply a song leader/entertainer at the service and during the week a bar/bat mitzvah tutor.

When I reviewed a CD featuring Cantor David Propis of Temple Beth Yeshurun in Houston, Texas, I certainly had no intention of berating the performance of the music on the CD. The music was for me the equivalent of fast food. The fact that, according to rabbi Segal, some 900 people attend a Friday evening service at his temple has no bearing and cuts no ice for me. If I wanted to be "acerbic," I could go on to venture that if Pamela Anderson (or someone like her) was on the bimah, the number of those attending services would probably be much greater!

My yardstick of quality is neither based on nor related to the number of people who "fill the pews." I have nothing but respect for Rabbi Segal, but I

must differ with him in his opinion that the music, as illustrated by the music on that CD, was either "moving, elevating, or uplifting." It is my opinion that the chief result was not so much that "our bones (were speaking) unto God" but that it was a good show which was entertaining and in which the audience (congregation) could feel at home with and participate.

Surely those with no knowledge, or only a limited knowledge, of a traditional Sabbath evening service would feel comfortable with this music as well as the service. As I believe I wrote in that column, I found that it was not the individual settings that upset me as much as the substance and approach to them as a group that I found wanting. Where, for example, was a setting of either a Hashkiveynu or Ahavat Olam for cantor, choir, and organ?

Where was there a recitative for the cantor alone? There were none. Everything there was for the participation of the congregation. "Sing a new song," yes, but the intended audience is "to the Lord."

It was intimidating for me to read a letter by a heavy hitter such as Rabbi Segal. However, he should realize that the thrust of my remarks had less to do with his (former) congregation and cantor and more to do with the many other temples whose aesthetic ideals were in concert with the context of music that the CD from his temple illustrated so well.

I do not believe that I am "fixated on the past," but I am concerned about the future course of music for the synagogue. I would be happier if most of it was written either by cantors or serious temple musicians rather than by troubadour/entertainers who make CDs with simplistic, "catchy" tunes which then unhappily make it from the CD to the temple. If only these catchy, energetic settings were also "uplifting." While not mutually exclusive, in practice they usually are!

Enough said for now. A happy 2004 to one and all, and let us go "from strength to strength."

Dr. Gold may best be reached by writing to him at: 12 Avenue B, Rutland, Vt. 05701-4503, or eventually by e-mail at: [drmortongold@juno.com](mailto:drmortongold@juno.com).

# Posting the Past

Compiled by MATTHEW J. SILVER

From past editions of "The National Jewish Post & Opinion."

Jan. 3, 1964

NEW YORK—Parchment from the literature of the Cairo Genizah being studied at the Jewish Theological Seminary depicts fund-raising activities in 1007 C.E. to benefit the Babylonian Talmudical Academy at Pumbedita in what is now Iraq. The drive was headed by Moses ben Barhum Taherti, a member of a prominent family in Kairouan [now part of Tunisia].

NEW YORK—According to the UOJC's Joint Commission for Kosher Certification, there were 2,027 kosher products being made by 437 companies in the United States at the end of 1963, an increase of 114 new items over 1962. For the first time there were foods native to Israel on the U.S. market — falafel, hummus, and techina sauce.

Jan. 4, 1974

PHILADELPHIA—Some 1,000 Jews in the greater Philadelphia area, representing 16 different temples, volunteered in hospitals on Christmas Day so non-medical Christian employees could spend the day with their families.

JERUSALEM—Led by Rabbi Erwin Schild, a group of 20 members of Toronto's Adath Israel Congregation, in the aftermath of the Yom

Kippur War, made the rounds of the wounded in the hospital and called on the families of the bereaved instead of visiting the sights in Israel.

Jan. 4, 1984

LOS ANGELES—The barbecue fire for which the KKK of southern California secured a permit turned out to be three crosses burned in a Klansman's backyard. Irv Rubin of the JDL said, "We can't have a bunch of maniacs burning crosses in a city which is the home of 500,000 Jews, especially on Hanukkah."

The Jewish community of Toledo is the oldest in Spain and in the 14th century had nine synagogues, two of which are still standing. It flourished under Muslim rule and was a Karaite center.

Jan. 5, 1994

According to "Guess Who's Jewish in America," Josephine Marcus, one of the few Jewish dance hall girls in the old West, met and married legendary frontier sheriff Wyatt Earp in Tombstone, Ariz., and they later moved to California. Both are buried in the Hills of Eternity Jewish Cemetery in Colma, Calif.

TEL AVIV—There are 136, 415 Israelis in 144 communities in Judea, Samaria, and Gaza. The largest communities are Ma'ale Adumim with 20,000 inhabitants and Ariel with 12,900.

Email us at:

[jpost@jewishpostopinion.com](mailto:jpost@jewishpostopinion.com)

# Bit of Wit

*New year, old joke*

Customer goes to new restaurant. Waiter brings meal and two slices of rye bread. As customer is leaving, owner asks, "So, how was everything?" Customer grumbles, "Okay, but what's with only two slices of bread?" Owner promises to personally take

care, next time.

Three nights later customer goes to same restaurant. Waiter brings six slices of bread. Owner comes over, asks if everything is okay. Customer grumbles, "So stingy you are with bread." Owner

Continued on page 16



## Book Reviews

### Heschel bio geared to young readers

By MORTON I. TEICHER

*Abraham Joshua Heschel.* By Or N. Rose. Philadelphia: Jewish Publication Society, 2003. 69 pages. \$9.95.

Born in Warsaw in 1907, Heschel came to the United States in 1940. By the time he died in 1972, he had become a leading theologian, author, and teacher. The fascinating highlights of his life and his many accomplishments is simply told in this plainly written biography intended for younger readers.

However, people of all ages can enjoy learning about this towering figure who taught many rabbis and wrote several influential books. He is perhaps best known as a social activist who gave leadership to the civil rights movement, the anti-Vietnam war protests, and the effort to free Soviet Jews.

Heschel came from a long line of Hassidic masters and was groomed to become one himself. He went to high school in Vilna and then entered the University of Berlin, simultaneously studying for the rabbinic. The Nazis made it difficult for him to complete his education, but he finally finished and became the director of a Jewish school for adults in Frankfurt. That job lasted about a year until he was ruthlessly forced to leave Germany.

He spent a few months in Warsaw and then managed to get a job at Hebrew Union College in Cincinnati. Since he was a traditional Jew, he was not very happy at this Reform theological seminary. In 1945 he moved to New York and joined the faculty of the Conservative Jewish Theological Seminary where he found the approach much more congenial and where he remained until he died.

Martin Luther King met Heschel in 1963, and they became

friends. During the famous march in Selma, Ala., in 1965, Heschel and King walked hand-in-hand. Again in 1968 they paraded together in protest against the Vietnam War.

King was not the only well-known individual that Heschel encountered. He traveled to Rome, where he saw Pope Paul VI in an effort to improve relationships between Catholics and Jews. In 1960 President Eisenhower invited Heschel to the White House where they discussed preparation for responsible citizenship.

Of the almost two dozen books that Heschel wrote, three are briefly discussed by author Rose: *The Earth Is the Lord's, God In Search of Man*, and *The Sabbath*. The inadequacy of the comments about these books is magnified by Rose's failure to include a listing of Heschel's publications.

What he does provide in two short appendices are a one-and-a-half-page glossary and an equally condensed time-line of important dates in Heschel's life. Fifteen pages of black and white photos supplement the text. A scanty foreword by Heschel's daughter Susannah is also included.

The author's determination to make this book fully accessible to young adults resulted in excessive brevity. Nevertheless, Rose has succeeded in introducing readers to an influential Jewish leader. Those who find their appetites whetted for more information should read Heschel's own books or turn to the comprehensive biography written by Edward K. Kaplan and Samuel H. Dresner.

Dr. Morton I. Teicher is the founding dean of the Wurzweiler School of Social Work, Yeshiva University, and dean emeritus, School of Social Work, University of North Carolina at Chapel Hill.

### Edelman delivers first-rate survey of Jewish music

By SYBIL KAPLAN

*Discovering Jewish Music.* By Marsha Bryan Edelman. Jewish Publication Society. 420 pages. \$40.



All of us know something about Jewish music, whether it is the liturgy familiar in our synagogues or the songs we sang as campers. Now, Marsha Edelman, a professor of

music and education at Gratz College, has brought together 4,000 years of Jewish music information.

She relates issues of the values and traditions of the Jewish people reflected in the music they produced as they migrated around the world. How her book is different is its examination of music into the 21st century. She focuses on music written "by Jews, for Jews, as Jews."

In a highly enjoyable and highly reader-friendly style, professor Edelman presents a book to be appreciated by anyone who is interested in Jewish music but not necessarily someone who is a Jewish musician.

In 11 chapters she moves

from music of the Bible to the Diaspora; holy music and concert music; Yiddish theater; synagogue music; music of Israel, and music of America. I was particularly fascinated by the history of the music of Israel, discussing the early *aliyot* and then moving on to the new state, beginning with the War of Independence, touching upon familiar songs and composers.

After an extensive note section there is a glossary, an appendix of key figures in Jewish music, a bibliography, and a special bonus. Attached to the back of the book is a CD with 65 illustrations of Jewish music.

This is a wonderful gift book to your synagogue cantor or anyone who has an interest in Jewish music.

### A compelling case expertly dissected

By ARNOLD AGES

*Defending Mohammad: Justice on Trial.* By Robert E. Precht. Cornell University Press. 183 pages. \$22.95.

This is what Leslie Robertson, a structural engineer, said about the twin towers he had worked on 20 years earlier. "It was designed for a sabotage operation; that is, the towers were designed for the circumstance where, through some unknown circumstance, that part of the building would be destroyed, and it was designed to stand in the face of a reasonable sabotage effort. The towers were designed for the impact by a [Boeing] 707 aircraft."

Robertson did not offer this explanation in 2001, in the wake of the Sept. 11 terrorist bombing of the towers, but in 1993 when he was called to testify as an expert witness at the trials of those Muslim conspirators who planted a tremendously powerful explosive device, or combinations thereof, in the towers' parking garage. The drama of that trial had tended to fade into forgetfulness in the light of the horrendous events which occurred eight years later.

Now Robert Precht, the

lawyer who represented one of the defendants, Mohammed Salameh, has reconstructed the contours of that case in a book with a stylistic flatness that tends, probably without Precht's awareness, to depreciate the gravity of the deaths that resulted from the bombing. The style may also be the result of Precht's current position as a professor of law at the University of Michigan and his desire to show that there were irregularities in the trial that besmirched the high reputation of the American justice system.

Precht was a public defender of New York's Legal Aid Society when, a young and inexperienced lawyer, he was called upon to defend the lead suspect in the bombing. He decided, nevertheless, to represent his client to the best of his ability, despite the climate of hostility toward the defendants in the media and the alleged bias of the presiding judge. Precht is very self-effacing in his story, admitting, for example, that he erred in a crucial point in presenting a brief to the judge and also in failing to establish a bridge of trust with his client.

Precht had the unenviable

task of defending the man who had rented the truck used in the bombing and who had claimed later that the truck had been stolen. Salameh had even returned to the rental agency to re-claim his refund. There was ample evidence to link Salameh with the truck and the explosives, residues of which, it was claimed, were found on the defendant.

It was quite clear to the young Precht that the only plausible defense would be to argue that Salameh had been duped by Ramzi Yousef, a wily and seasoned terrorist who saw in Salameh the perfect patsy for his nefarious plot. Yousef's flight from the United States right after the bombing was proof positive that he had been the chief engineer behind the plot. Precht's argument, which he delivered with élan, was that no terrorist would have been so stupid to leave telltale marks of his complicity in the crime.

In addition to narrating sequentially the trial itself, Precht offers some very fascinating picture portraits of the lawyers who were defending other clients being prosecuted at the same assizes. The author

*Continued on page 15*

## Thoughts

Strength is the capacity to break a chocolate bar into four pieces with your bare hands – and then eat just one of the pieces.

## Cohen

Continued from page 5

be evaluated on their own merits.

Ronnie Cohen is in his second year as a rabbinical student at the Ziegler School of Rabbinic Studies at the University of Judaism in Los Angeles. Born and raised in Los Angeles, Ronnie is married with a son in graduate school and is turning to the rabbinate after 25 years as an accountant.

## Medoff

Continued from page 5

paper ads featured a photo of Ross with this message from the boxing champ: "There is no such thing as a former fighter. We must all continue the fight."

In 1947 a group of St. Louis Jewish gangsters associated with reputed mob boss Mickey Cohen agreed to hold a fund raiser for the American League for a Free Palestine, on one condition – that the League provide Ross as the keynote speaker. In their eyes the former boxer was the living symbol of Jewish toughness. League officials later estimated that, thanks to Ross, the event brought in more than \$100,000 for the cause of Jewish statehood.

In the 1960s Mohammed Ali – then known as Cassius Clay – surprised many when he declared his opposition to U.S. involvement in the Vietnam war. But it was Barney Ross, two decades earlier, who was the first boxing champion to enter the ring of public political activism. Today's new generation of Jewish prizefighters basks in a legacy that extends well beyond the boxing ring.

Dr. Medoff is director of The David S. Wyman Institute for Holocaust Studies, which focuses on issues related to America's response to the Holocaust: [www.WymanInstitute.org](http://www.WymanInstitute.org).

## Gertel

Continued from page 6

sume for argument's sake that Philip Roth mocks those for

whom he has the most respect. If Coleman was created to heap satire on Jews, then how much is he valued as an African American? And if Roth has underplayed his satire about Jews to spotlight his African American character, then how much does he honor that character?

Rabbi Gertel's book "What Jews Know About Salvation" (2002) convinced the Library of Congress that Judaism merited a subheading under "salvation." His newest book is "Over The Top Judaism: Precedents and Trends in the Depiction of Jewish Beliefs and Observances in Film and Television" (University Press of America, 2003). It may be ordered online at a discounted price, [www.univpress.com](http://www.univpress.com).

## Hofmann

Continued from page 11

become a veritable cornucopia of Jewish learning. People can choose between dabbling into v-e-r-y b-a-s-i-c (but very Jewish) Kabbalah on Mondays, beginning and intermediate Hebrew for adults on Wednesdays, a breath of fresh air every Friday evening as we welcome Shabbat with friends, family, and food, an hour or so wandering through the Torah portion on Saturday mornings as we drink tea and talk possibilities, and Hands-on How-To's for families on Sundays.

And if little old Merced, with only 25 families all working full time or more, with no building and only a student rabbi once a month, can pull this off, imagine what the rest of the Jewish world can do! Or are we merely dedicated because otherwise there'd be nothing?

Mary Hofmann welcomes comments at: P.O. Box 723, Merced, CA 95340; [Mhofwriter@aol.com](mailto:Mhofwriter@aol.com).

## Silver

Continued from page 11

men and people of influence, urging them to importune the legislators to act on the measure. She's 79 years old and Orthodox.

She said recently, "I'm almost 80. God gave Moses a mission when he was 80, so maybe there's hope for me." She describes herself as a tireless noodle. (Forward).

Hanukkah is major: rebbe Every issue of the *Algemeiner Journal* has a full page of essays by the late Lubavitcher rebbe, Menachem Mendel Schneerson. In the Hanukkah issue of the paper the rebbe is quoted as indicating that Hanukkah should not be regarded as "minor." He declared that the uprising of the Jews against Antiochus Epiphanes is comparable to the victory over Pharaoh. So Hanukkah and Passover are on an equal footing.

What Arabs want?

Are there any moderate Arabs? A Jewish congressman, Anthony Weiner, says no. At a New York gathering of a yeshiva named Berit El he urged his large audience to write their representatives and remind them that the Arabs don't want a state; they want a state of oblivion for Israel. Uncle Sam, he orated, should not support the Palestinians. (*Algemeiner Journal*).

Sam Silver may be reached at 2730 NW Timberlake Circle, Boca Raton, FL 33431.

## Blumenfeld

Continued from page 7

rael for eight weeks was a little scary, but not having an Israel to send her to is even scarier. There is no perfect time to send your children or yourselves to Israel – and there may never be. Some people disagreed with our decision, but looking back at America's history, we find that it took courage and risk for American soldiers to form this democratic country.

So why should we let Arab terrorists destroy our freedom to travel to Israel? That is exactly how they want us to act.

We didn't want our children to feel they don't have the freedom to visit their homeland. And we won't allow terrorists to determine their actions.

The Muss program did change my children. It made them learn about their heritage and appreciate their religion and their culture. It provided inspiration to continue to prac-

tice their religion and the wonderful ways the Torah specifies for us to live.

Send your children to the Alexander Muss High School in Israel or to some other program in Israel, but send them. Now is the time.

Reprinted from the "Atlanta Jewish Times."

## Berkowitz

Continued from page 10

persuade Russia that it is an idiotic policy from their point of view. A few months ago I talked to an important Soviet ambassador, and he said to me, "When I listen to you, doctor, I begin to feel that we act like idiots." I quote him. He is a very outspoken man – quite a new type of Soviet diplomat.

How would it harm the Soviet Union if Jews had 300 synagogues and not 30, and had five Yiddish papers as well as one monthly, or could publish Hebrew books? Would the cohesion of the tremendously powerful Soviet Union be in danger? It's nonsense. On the other hand, by pursuing their policies they are antagonizing millions of Jews and millions of non-Jews. There are large communist groups who are furious. The French communists have intervened several times and asked, "Why do you do it? It is silly." The Italian communists are completely against it. Men like Bertrand Russell make statements condemning this policy.

So the only hope is to convince them that from their point of view it is foolish to antagonize that liberal and progressive public opinion which is with us in this problem.

Rabbi Berkowitz: There remains one additional factor of solution – emigration to Israel. If there are Jews in the Soviet Union who cannot abide living in that kind of society, and who would be happier out of it, why not let them go? Of course, I am well aware of the many reasons why the Russians will not let Jews go to Israel, but would this not in the long run be a better way out for the Russians as well as the Jews?

Dr. Goldmann: As far as emigration is concerned, I am sure it will come one day, because the logical solution for the Soviet Union would be to

do what the Poles have done and other communist countries have done. They have permitted those Jews who cannot be digested, who do not want to integrate and who want to remain Jews, to get out. Thus they have solved the problem. Those who remain, of course, will integrate. I am not hopeful that emigration in the Soviet Union will be permitted soon. One of the main reasons for this policy is Soviet Russia's hostility to Israel. They know that those Jews who are good Jews in Russia are very much attached to Israel, so Israel is for the Soviets an enemy country. They call it the 51st state of the United States of America. A Soviet ambassador once told me that there is no difference between Texas, Oklahoma, and Israel.

The Russians know that emigration of Jews to Israel would immeasurably strengthen Israel – this is the best human material that Israel could get. On the other hand, emigration would naturally antagonize the Arabs. So the Soviets play the Arab card against Israel. As long as there is no rapprochement between the Arabs and Israel, and no rapprochement between Russia and Israel, I am not hopeful about emigration from Russia to Israel.

The day will come, I am sure, when the Soviets will open their doors and permit hundreds of thousands of Jews to go to Israel or elsewhere, just to get rid of an element which they cannot assimilate, cannot annihilate, and cannot digest because they want to remain as Jews. It will happen, but it won't be next year, or the year after, or the year after that.

Rabbi Berkowitz: On the subject of Jewish rights, which is uppermost in all of our minds, I have a document in front of me, and I would like Dr. Goldmann to make a few comments on this in a general sort of way. The document is addressed to His Eminence, Augustine Cardinal Bea, the Vatican, Vatican City, and it reads as follows: "As chairman and co-chairman of the World Conference of Jewish Organization, we have the honor to transmit the accompanying memorandum and respectfully do request that you be good enough to submit it to His Holiness the Pope, and bring it to the notice of such officials and organs of the Church as may



## Stern

seem appropriate to you. Appended to the memorandum is a list of the organizations on whose behalf we have been requested to transmit it to you. We beg Your Eminence to accept the assurances of our high consideration and remain: Dr. Nahum Goldmann, President, World Jewish Congress, Label A. Katz, International President, B'nai B'rith."

This memorandum was presented to the Ecumenical Conference, which has recessed, but could you in a few words give us the gist of this document, as well as your own feeling on whether there will be a new cycle in Christian-Jewish relationships?

**Dr. Goldmann:** The document was intended to urge the Ecumenical Council to make a very clear statement against racism, condemning antisemitism and promising to purge the textbooks and the literature of the Catholic Church of all anti-Jewish passages. This would be of tremendous importance, especially in countries of Latin America, where the Catholic Church dominates the field of education and where millions of Catholic children grow up being taught that the Jews are the assassins and murderers of Jesus, that they are an accursed people. There is a chance that this will be changed because the new Pope is, as you know, liberal-minded. He himself has eliminated two passages in traditional prayers which contain derogatory references to Jews. But this is only a drop in the ocean, because Catholic literature, and especially their textbooks, are full of these references. So we submitted the memorandum, and the Pope appointed a special commission to study it. The commission is headed by Cardinal Bea, one of the leaders of the progressive wing. We have hopes that a resolution, which has been worked out by a subcommittee of his commission and has been kept secret for the time being, will finally be submitted.

We cannot be sure that this will happen, because the reactionary wing is opposed to it – for them it is dogma.

*Rabbi Berkowitz is the former head of the Jewish National Fund and rabbi (from 1960-1984) of Congregation B'nai Jeshurun in New York City.*

*Continued from page 9*

more conciliatory approach to the Arabs might work. "It's easy to be a critic from the safety of Berkeley," he said. "Come and live with us. Then you can join the debate."

When I returned to Berkeley, I wrote about my visit for *Ramparts*, the flagship publication of the New Left, of which I had been an editor. Thanks to my leftist bona fides on virtually every other issue, I had permission to deviate from the party line on Israel. It was the first and last time that anything remotely sympathetic to the Jewish state appeared in *Ramparts* or in any other New Left journal.

Still, my article was no ringing endorsement of Israeli policies – only an effort to convince my fellow leftists that Israel was more complicated than their vulgar Marxist categories allowed. For authority, I cited the work of Marxist historian Isaac Deutscher, an icon of our anti-war movement, who during the 1950s had expressed sorrow that his doctrinaire anti-Zionism had kept him from urging European Jews to go to Palestine, where they might have escaped the gas chambers.

I also profiled some of the Israeli leftists I had met on my trip, including Ran Cohen. I hoped *Ramparts* readers would find themselves moved by this sympathetic Israeli radical, experiencing the demonization of his country by the same international Left he nevertheless pinned to join.

In my quest to convince the Left on Israel, I made sure to distance myself from the neo-conservative writers whose solidarity with Israel I deemed excessive. I cast them as people whose "tribal loyalties" made them unthinking cheerleaders for every Israeli government policy, as if I were apologizing for Israel's support from the Right.

I also couldn't yet acknowledge something else I had noticed on my brief trip: Israel's extraordinary achievements in just two decades of independence derived precisely from its embrace of such free-market, rather than socialist, values as individual merit, entrepreneurship, scientific inquiry, and technological progress.

In any event, my quest proved futile. I doubt I per-

sued a single leftist to change his view. On the other hand, opponents called me a lot of names, of which "Zionist Pig" was the kindest. A short time later I left Berkeley for good and took up Ezer Weizman's challenge to "come and live with us" in Israel. I got a job as the Israel correspondent of the English *New Statesman* and moved to Jerusalem. This was hardly just a career move: I had grown tired of the radical Left's moral blind spots, and I really did want to join the Israeli debate.

The next time I saw Weizman, I was dating his cousin, a Hebrew University theater student. Then I saw him again at our wedding. Building on his immense popularity as a hero of the Six-Day War, Weizman had just forged a merger between the old-line Liberal Party and Menachem Begin's right-wing Herut Party, creating a new political organization, Likud, of which he became a leader. He would soon become minister of defense in the first non-Labor government in Israel's history.

I never asked him, but I assume he wasn't thrilled to have a Berkeley leftist in the family. And in fact, I did still agree with Ran Cohen that peace in the Middle East was at least partly up to the Jews – that more generous Israeli government policies, together with some creative diplomacy, might help break the ice with the surrounding Arab states and with the Palestinians.

Giving peace a chance – a second and third chance, even – was what most of my wife's friends at Hebrew University's theater department wanted to do. All had served in the armed forces, and some had even served in elite combat units (my wife had spent two years in the air force). They were on average more than 10 years younger than I, and it bemused me somewhat to watch them gravitate toward New Left enthusiasms that I had just left behind in Berkeley.

Hanging out at Taamon, a nondescript cafe in downtown Jerusalem, we rubbed elbows with young Moroccan Jews who were protesting Israel's alleged mistreatment of the Jews from Muslim lands and who called themselves the Black Panthers. As Israel prepared for its 25th anniversary in May 1973, a fierce controversy erupted over

the government's plan to stage a military parade in Jerusalem as part of the festivities. Many of our friends opposed the parade, and a few wound up arrested during a protest.

The controversy seemed to portend a deeper generational divide: one of the arrested Hebrew University students was Orli Yadin, whose father, Yigal, was the country's most famous archaeologist and former chief of staff of the Israel Defense Forces. Orli argued that the parade was unnecessarily provocative to the Arabs, and it wasted money that could help Israel's poor. Orli's father and other establishment elders believed that showing off Israel's new weaponry would make the Arabs think twice about starting another war.

Back then I supported the protesters' arguments. But time proved both sides wrong: calling off the parade would not have affected Arab attitudes one iota, but holding the parade did nothing to avert another war. The Jews argued among themselves, while the Arabs tended to other matters.

*To be continued*

*Sol Stern is a contributing editor of "City Journal" and the author of the newly released "Breaking Free: Public School Lessons and the Imperative of School Choice."*

## Ages

*Continued from page 13*

is very skillful in describing the tactics employed by his colleagues. Equally absorbing is Precht's chronicle of his meeting with William Kunstler (who, until his death, was

famed for defending every radical cause and the individuals who promoted them), whom Precht feared would try to intrude into his conduct of the case. (He didn't).

Precht did not hesitate, however, to enlist the support of Muslim groups in the New York area in order to sensitize them to his client's plight, and he describes an address he delivered at a mosque to that end. Precht became a mini-hero to the Muslim worshippers because he was championing Salameh. There is no question that Precht believed his client to be innocent, the victim of an ingenious conspiracy.

In most books written by lawyers the dénouement requires the attorney to be triumphant. Not in this case. Salameh and the other defendants were found guilty as charged. Precht's shock at the jury's verdict was compounded by what he describes as the judge's emergence from his quarters with the prosecutors, a clear sign that they saluted the guilty verdict together. Where Precht triumphs is in his dissection of the rigid biases that informed the government's case.

There is much in this book of the professorial discussion of legal procedures, not all of which are in the domain of the average reader. Precht does, however, make a brave attempt to simplify the most important legal issues. The conclusion is that the trial did not conform to the highest standards of American law.

*Arnold Ages is emeritus professor of French language and literature, University of Waterloo, and scholar-in-residence at Beth Tzedec Synagogue, Toronto.*



# Jewish Singles Classifieds

You can now reach **thousands of Jewish singles around the country** by advertising in the P-O Singles Classifieds! Your ad will appear each week in The National Jewish Post & Opinion and on The Jewish Post & Opinion Web site.

Adult singles submit an ad of **40 words or less** to: The Jewish Post and Opinion, 238 S. Meridian St., Ste. 502, Indianapolis, IN 46225, or by e-mail to: [postandopinion@hotmail.com](mailto:postandopinion@hotmail.com). Be sure to describe yourself and the kind of person you would like to meet. **You should also include the city in which you reside.**

This service is **FREE to P-O subscribers**. The charge for non-subscribers is \$18 for six consecutive issues. You must include a check, made payable to The Jewish Post & Opinion, with your ad.

To respond to an ad, mail your response, putting the ad number at the top of the address, as follows: **Singles Ad # \_\_\_\_\_**

**The Jewish Post & Opinion, 238 S. Meridian St., Ste 502, Indianapolis, IN 46225.**

Your letter will be forwarded, unopened, to the person who submitted the ad. The person who submitted the ad has the option of responding or not. **Be sure to include your e-mail or return address in your response.**

So what are you waiting for? Expand your horizons. Have some fun. **Submit your ad today!**

## Women seeking men

I'd like to meet a man who lives in Indianapolis and is 50ish to 60ish. Like me, he'd enjoy discussion groups, home entertaining, dining out, and is Reform in thought. If possible, I like water and outdoor life too. #1001

Dateline: Indianapolis. Fit, adventurous, unconventional NBM PJF, 44, seeks pragmatic, nonreligious, happy, stable, cosmopolitan NBM PJM with style, rhythm, integrity, irreverent humor, contemporary tastes. Passions: Exotic cuisine, worldbeat music, agendaless global travel, hiking, biking, art/cultural festivals. Aversions: golf, gambling, sportsaholics. #1002

DJE, 57, non-religious, medical social worker, new to the area, looking for new friends, people to show me the sights, accompany me to the movies and/or to a restaurant for dinner. Birmingham, Alabama. #1003

Boca Raton: Slender JF, 5'6", 60, loves life, laughter, and spontaneity. Is warm with passion and compassion. Enjoys the arts, tennis, travel, walking, and golf. Values intellectual curiosity, affection, and an optimistic attitude toward life. Photo please. E-mail: [kramerec@aol.com](mailto:kramerec@aol.com). #1005

Stylish, worldly, energetic, cultured professional New Yorker seeks a serious relationship with a caring, financially and emotionally secure, 60-70 man interested in sharing a healthy lifestyle of travel, family, and the arts. #1007

I am a single Jewish woman, 60, Palm Springs, Calif. I love theatre and grew up in a show business family. I was born in Brooklyn, N.Y. but moved from there when I was 2 years old. We moved to Hollywood, Calif. Would like to meet lovely Jewish man. #1008

A young 60ish single Jewish woman living in Indianapolis (soon to be relocating south), pretty with great smile, blond, 5'4", size 6, loves people, golf, travel, theater, and her puppy, seeks a physically active, educated, professional or retired male who enjoys life. Please send photo with letter. #1009

## Men seeking women

I'm a single Jewish man looking for a special, nice-looking Jewish lady for marriage (age 52-72). I'm a retired professional, 62 years old, appropriate weight, 6 ft. tall, residing in Pittsburgh. People say I'm nice-looking for my age. If interested, please send recent photo, note, and phone number. Take a chance. I could be your man. #2001

I am a young 55. I would like to meet a young lady in her 30s who would settle in Brooklyn, NY. She could even be chubby. No divorcees or widows. Purpose of marriage and family. #2002

SJM NBM 5'11" 49. God is a Verb and so is this affectionate, erudite, athletic, youthful mind and body mensch. I live for hugs, tennis, hikes, film, Jewish meditation, good banter, and flames in the fireplace. Love could relocate me. View me at [www.jdate.com](http://www.jdate.com) (jay1067). #2003

Handsome, young, and slim East Coast businessman living in Indianapolis is open to a casual relationship with a feminine, sensual, and classy lady. Interests include jazz, film, and mysticism. #2004.

DPJM, a young-at-heart 44, 5' 8", proportional build, attractive, sense of humor, honest, a gentleman, affectionate, very positive, healthy lifestyle, NS who loves dogs, children, traveling and softball. ISO LTR with JF aged 33-40, preferably height and weight proportionate. Louisville, Kentucky. #2005

I am a nearly 26-year-old male taking graduate courses at the SLIS at IU Bloomington. I am kind, sensitive, caring, intelligent, and handsome and have read widely. I like bicycling, running, swimming and lifting weights occasionally. I am 5'7", 145 pounds. Contact: [aspechl@yahoo.com](mailto:aspechl@yahoo.com), [arspechler@hotmail.com](mailto:arspechler@hotmail.com). #2006

NS-ND-SWM 5'10". I'm a semi-retired Reform Jewish man, 69, looking for a nice-looking Jewish female, age 50-70 for friendship/companionship. I live in Indianapolis and enjoy dining

out and some spectator sports. Please send recent photo, note, and phone number. #2007.

Secular Humanistic JM, 6', 160 lbs. Lawyer, CPA and classical musician, with sense of humor. Looking for kind, tall, attractive woman with similar interests in New York City area. #2008

Optimistic for 5764. Orthodox widower in Baltimore, 80, 5'5", sincere, ethical, reliable, kind, considerate, whose interests include some community service, light-hearted movies, hummable music, books, seeks SJF to 61. #2011

SJM 44 Midwest guy with an out-of-town heart. Teacher, writer, poet, author, multi-media non-profit children's host and producer. ISO anyone who knows that out-of-town heart and vision to life, faith, humor, and wonder. NSND preferred with a creative social consciousness and assured confidence and wit. If not you, refer me. My biological clock is ticking. #2012

## Wit

Continued from page 12

signals waiter to bring six more slices.

Next time customer comes in, owner goes to kitchen, slices a whole rye bread down the center, and sends waiter to customer's table. On the way out, customer waves owner over: "So, you're back to two slices?"



## Abbreviations

M-male  
F-female  
S-single  
D-divorced  
W-widowed  
NBM-never been married  
J-Jewish  
NS-nonsmoker  
ND-nondrinker  
P-professional  
HTPW-height proportionate to weight  
ISO-in search of  
LTR-long term relationship

The publisher reserves the right to edit or reject any ad that is offensive or submitted in poor taste. The publisher takes no responsibility for claims made in advertisements and replies. People who place or respond to ads do so at their own risk.

## Mystery Person Do you know who's who?

• The Mystery Person is an educator.

All Mystery Persons are limited to North American Jews. Winners of the Mystery Person contest will receive a two-month subscription, the equivalent of \$8 if not a subscriber, or, if a subscriber, a two-month extension of their subscription. Once appearing in the contest, that same individual will not be repeated as a Mystery Person. All correct answers are considered winners, not only the first received.

## Subscribe to The Jewish Post & Opinion

Send to: Jewish Post and Opinion 238 S. Meridian St., Suite 502 Indianapolis, IN 46225 ☐ 3 years — \$91 (Save \$17) ☐ 2 years — \$63 (Save \$9) ☐ 1 year — \$36 (Outside USA, payment must be in U.S. funds and you must add Us \$10.)

Name \_\_\_\_\_ Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Email us at [circulation@indy.rr.com](mailto:circulation@indy.rr.com)